THE

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Explanation of the Plate.

The view given in the Plate which adorns this number of our Magazine is that of the celebrated Rock of Balsille, which stands at the junction of two mountain-torrents in the Valley of Macel, in the northwestern part of the country of the Waldenses. The Valley of Macel is formed by one of the numerous streams which descend, from one side or the other, into the river Germanasca. It is a perfect ravine throughout a part of its extent. As one ascends it, he finds that in some places the road, or path rather, is made of planks and trunks of trees, and overhangs the foaming, tumbling, roaring stream below. High, precipitous, and stupendous rocks tower up on both sides of the river. The scene is at once beautiful and sublime.

Emerging from this pass, the traveller enters upon an enlargement of the ravine, and finds there the hamlet of Macel. Not far above this hamlet the Rock of Balsille rears itself up, just above the point at which, as we have said, two streams come pitching down. The small village of Balsille stands at the very base of the rock, and is washed, as it were, by the foaming waves of both streams, which unite at its foot. Its position is exceedingly picturesque. In this retired, still, gloomy, and most solemn place, a school-house, one of the fruits of Colonel Beckwith's charitable exertions, has been erected, and furnishes instruction to all the children of the hamlet and its vicinity.

The rock is, in shape, a conical mass, very difficult of ascent. It consists, in fact, of several precipices, or rather terraces, with steep sides, rising in succession one above another, with here and there a straggling pine tree growing among them. It certainly would require but few artificial "barricades," or other military defences, to render this rock impregnable.

It was high up on the sides of this rock that three hundred and sixty-seven Waldenses defended themselves, in the winter of 1689–90, against (as their historians assert) ten thousand French and twelve thousand Piedmontese troops, often repelling their attacks with the point of the sword, and driving their enemies down the rock with frightful slaughter. For months did these brave men endure the greatest hardships—sleeping in the excavations which they had made in the rock, on straw and leaves, and living

chiefly on parched grains of wheat, roasted chestnuts, and such other articles of food as they could with extreme difficulty procure.

There are few instances on record of greater endurance and courage than that presented by this famous siege. And although it is quite possible that the number of the French and Piedmontese engaged in carrying it on may have been overstated, there can be no question that it was a truly wonderful affair. The heroic defence which these men made served to engage a very large portion of the forces sent against the Waldenses, and thus secured comparative deliverance for the other portions of the country.

It may interest our readers to know that the engraving of this VIEW was made by Mr. Patrick H. Reason, a very worthy colored man of New-York, who is, as this plate demonstrates, a very expert artist. Mr. Reason resides in Bond-street, near the Bowery. We hope that he will receive much encouragement. Such men deserve the patronage of the good. By encouraging colored men of merit among us, a very important service is rendered them—one which every philanthropist ought to be willing to perform.

A Good Work in behalf of Emigrants from the Old World.

The subjoined letter from the Rev. Mr. Adams, Chaplain of the American Seamen's Friend Society at Havre, and the ADDRESS which follows it, relate to a very important undertaking of French Christians at that city. They need our help. Our Society would be happy to aid, but its engagements are already so extended for the present year, that the Board dare not go further. Special donations, however, shall be faithfully and promptly applied to the object set forth.

"HAVRE, JULY 16th, 1850.

"*My dear Dr. Baird,*—Allow me to place before you and your Society the enclosed, as an expression of the leading minds of this city regarding the German and Swiss immigrants who embark at this port for various portions of our own country.

"I can hardly conceive a more interesting object of Christian benevolence, than the provision of the Gospel and of pastoral care and sympathy to the thousands who throng our quays and vessels for the fortunes of the New World.

"The poverty of many, and the peculiar circumstances of all, render them open to the ministrations of love and piety; and if they can be directed to the care and grace of our common SAVIOUR, their voyage on the deep will be happier to themselves, and more comfortable to others, and they will be prepared to enjoy the blessings of our own institutions when they shall reach our shores, and to exert in their turn a healthful influence on our growing society; but above all, will they be met by us at a distance, and guided into the way which leads to the better country, even the heavenly.

"Do you not think that a proposal on the part of the French Protestants of Havre

ought to be encouraged by your excellent Society? And will it not commend itself to you as an object perfectly legitimate as a claimant of your beneficence? If so, whatever you should please to grant us shall be faithfully devoted to the furtherance of the object. Yours, with the utmost esteem,

"E. E. ADAMS."

The following ADDRESS to Christians in the city of Havre has been circulated there. It sets forth the nature and importance of the object which it is proposed to accomplish.

"The German and Swiss emigration through Havre being, as it undoubtedly is, an element of prosperity to this town, and of much importance to the numerous vessels returning or going to the United States of North America, it would appear but just and natural that all those who derive interest from this emigration should endeavor to contribute to the welfare of the emigrants.

"This welfare, however, does not consist only in supplying their material wants; Man has nobler instincts: possessing an immortal Soul, he requires to elevate it to his heavenly MAKER; and who can more anxiously desire to implore the protection and blessings of Divine Providence than he who is on the eve of leaving, perhaps for ever, his family, his friends, and his native country, in order to begin a new career in a new country beyond the seas?

"The comforts of religion in general, and especially the preaching of the Gospel, which he will hear in his native tongue, will afford him the consolations after which he longs: they will strengthen every good principle within him, and the revival of his religious feelings will make of him a better and more useful citizen in his new country.

"It is become, therefore, highly desirable to establish at Havre a regular performance of divine service in the German language, according to the rules of the Protestant church; and in order to further this project, the French Protestant Consistory offers the use of their church, and will undertake to select a worthy and efficient clergyman, if by voluntary subscriptions a yearly salary of three thousand francs (or $580) can be insured to him for a period of three years. The gifts and subscriptions of the benevolent persons, desirous to contribute to this good work, will be received and applied by the French Protestant Consistory."

The case of James Corr.

The following narrative of the conversion and death of a candidate for priests' orders in the Church of Rome, is from the pen of a converted Romanist himself, in the employment of the American and Foreign Christian Union as a missionary to the Irish in this city. The *Freeman's Journal* (Catholic) attempted to disparage the character of the deceased, and to represent his death as a visitation from GOD for his change of faith.

"The false report made by the New-York *Freeman's Journal* of Saturday last, respecting the death of a young man named James Corr, and

lately converted from the Church of Rome to the Church of CHRIST, obliges me, in justice to the memory of my departed friend, to seek in the columns of your journal a medium through which the *facts* of this case may be made known to the public.

"The deceased was a native of Ireland, and came to this country about four years ago, with the intention of becoming a priest of the Romish Church. The testimonial which he brought with him from his parish priest —Rev. J. Kelly—on that occasion, now lies before me, and is dated 'May 26, 1846,' in which it is stated that, 'in all his charge there is not a better conducted young man, by attention to his studies and general good conduct, and of Christian-like and gentlemanly behaviour.'

"Since his arrival in this country, until within a few months past, he has been studying in the Roman Catholic Seminaries of Little Rock, Arkansas, Rochester, and Wilmington, Delaware. From the Principals of each of those places he received the very best testimonials as to good conduct and literary attainments. From the President of the college of Wilmington he received the following character, in writing, which I have now in my possession, and which I trust you will lay before your readers. Here it is.

"'This is to certify that the bearer, Mr. James Corr, has been for the last eight months in St. Mary's College; that his conduct has, at all times, been most satisfactory, and that he attended regularly and zealously to his duties, both literary and spiritual. P. REILY, *President.*

"'Wilmington, Delaware, August 17, 1849.'

"This, and other documents of similar import, which can be seen among his papers, prove him to have been a young man of an excellent moral character among the Romanists.

"The story of his having been refused ordination by Bishop Byrne, may not be altogether untrue; for I myself heard him declare several times that he had been convinced of the errors of Popery *in the College at Wilmington*, which he consequently soon after left, and engaged as tutor to some gentlemen's sons in the State of Pennsylvania.

"He did not, as the *Freeman's Journal* falsely states, 'Yield to the bate of a certain clique of proselytizers in this city,' but came to this city in the early part of last March, entirely converted to the 'truth as it is in JESUS,' and thoroughly convinced of the corrupt and corrupting nature of Popery. He was not, as the *Freeman's Journal* states, preparing himself for a formal recantation, &c. but had been fully received into the communion of the Presbyterian church on last Easter Sunday, by the Rev. Dr. Campbell, through whose kindness he obtained a situation at the New-York Bible Society Rooms, at a salary of only six dollars a week.

"The cause of his death did not, as the *Freeman's Journal* falsely states,

'perplex a skilful physician;' for at the coroner's inquest, the verdict was, that his death was caused (as was evident to all present) by 'disease of the heart.' It was the surprise of Coroner Greer, Dr. Holmes, and the other gentlemen present at the time of the inquest, how any one so diseased in all his vital parts could have lived so long. It would seem, sir, as though a merciful Providence, 'who willeth not the death of a sinner, but rather that he should turn from his wickedness and live,' spared my deceased friend, and enabled him by His Holy Spirit 'to lay hold on the hope set before him,' and fully renounce the monstrous errors of that unscriptural Church in which he, and I, had the misfortune of being born.

"As to the charge of 'apostacy' brought forward against him, myself and the few friends who attended him in his dying hours, little may be said, as little need be said, in its refutation. For, 'after the way they call apostacy, so worship we the GOD of our fathers, believing all things which are written in the law and the prophets.' Every reader of GOD's Word knows very well that the Church of Rome is the apostacy foretold in the Scriptures, and clearly described by the inspired apostles.

"Where is the Church on the face of GOD's earth that makes merchandise of men's souls but the Church of Rome, by her 'masses,' 'purgatory,' 'plenary indulgence,' &c. &c.? Are not GOD's Spirit, and the ministers of His Holy Word calling upon her deluded votaries to 'come out of her,' that they 'receive not of her plagues,' and 'be not made partakers of her sins.'

"In obedience to this heavenly call, my deceased friend abandoned the Church of Rome with all her 'deceivableness of unrighteousness,' joined the church militant of CHRIST on earth, and is now, I trust, an immortal member of the Church Triumphant in heaven.

"I remain your most humble servant,

"PATRICK LEO."

How much all this is in perfect harmony with all Rome's spirit and conduct during all past ages! Ever the same! Yes, ever the same!

Letters to the Rev. Dr. Candlish of Edinburg, Scotland. By one of the Corresponding Secretaries of the Society.

No. VI.

My dear Dr. Candlish,

I think you will agree with me in the opinion, that next to the need of an abundant and universal outpouring of the SPIRIT from on High, which the conversion of the world demands, the greatest desideratum at present

is the *Regeneration of Christendom*. This I have already referred to in one of my former letters. But let me call your attention again to this great topic, for the purpose of setting forth a little more at large the greatness as well as the importance of the subject.

The population of our globe is estimated by M. Balbi, and other well-informed geographers, at a thousand millions, of which Europe contains at least a fourth part, say 250,000,000, Asia 450,000,000, Africa 150,000,000, America 50,000,000, and the other portions of the world 100,000,000. Of course this estimate is not to be deemed strictly exact; but it is enough so for our purposes. Now let us see how the question of Religion is concerned in this reckoning.

The ROMAN CATHOLICS are 200,000,000, according to the statement of his Holiness, Pius XI. I find it very difficult, however, to make any thing like that number; but his Holiness ought to be well informed on this subject, inasmuch as he must be a poor shepherd who does not know with very considerable accuracy the number of his sheep.

The members of the GREEK CHURCH and other ORIENTAL CHURCHES—all similar in spirit, and nearly equal in ignorance of the true Gospel, to the Papal Church—may be estimated at not much, if at all, short of 60 000,000.

The PROTESTANTS are, I think, quite 75,000,000 in number.

This makes the nominally-Christian population of the world to be 335,000,000, or about ONE-THIRD PART OF THE HUMAN RACE.

This statement, which is doubtless essentially accurate, shows that *relatively*—so far as the number of its adherents is concerned—the position of Christianity in the middle of the nineteenth century is not quite so bad as some people suppose.

But the view becomes more cheering, by far, when we look at its position in some other respects.

1. The Christian countries—which constitute EUROPE entire, (with the doubtful exception of Turkey, in which there are in fact more Christians† than Mohammedans,) and all America, (with the exception of the north-western part of North AMERICA and the middle and southern portions of South America)—contain all the superior civilization of the world. Whatever may be the civilization of Mohammedan countries, and of India and China, or any other part of the non-Christian world, no one will undertake to maintain that it is equal, or even comparable, to that of Christian lands. Where are the education, the science, the art, the good government, the wholesome laws, the wealth of the world, but in CHRISTIAN COUNTRIES? On this point there can be no comparison instituted between Christendom and the rest of the world.

* I speak of *nominal* Christians, of course; and it is in this sense that I use the word throughout this letter, unless when qualified by some other word.

2. The commerce of the world is in the hands of Christian nations, and consequently they possess all the advantages for propagating the religion of the SAVIOUR throughout the world, which this state of things gives them. The ships of Christian nations traverse every ocean, and their sails whiten every sea, and strait, and bay. And soon the steamers of Christian nations will be seen making their foaming way on every river of the habitable globe. This state of things must be duly estimated by all who would form a correct opinion of the position, influence, and prospects of Christianity in the world at the present day.

3. The military power of the world is now in the hands of Christian nations. In this respect there has been a wonderful change within a few centuries. In the year 1415, when the Council of Constance was busy in extirpating Heresy, and about the time that John Huss and Jerome of Prague were burning at the stake, the victorious Mohammed I, the powerful Padishah of the Turks, marched his troops to Salzburg, in Southern Germany; and, for aught we can see, might have marched them to Constance, and sent the holy Fathers about better business. Even in 1683, one of his successors, Mohammed IV, thundered at the gates of Vienna, and caused all Christendom to quake! At that period the Barbary States were formidable enough to enslave the commerce, in the Mediterranean Sea, of the most powerful nations of Europe. And the Pagan empires in India and China were quite formidable.

Very different is the present state of things. As to Turkey, the only Mohammedan Power worthy of mention, the little kingdom of Holland, with only three millions of inhabitants, has in reality more inherent strength, and could in six months sweep the Turkish commerce from the ocean. And a few English ships of war, with some fifteen or twenty thousand troops aboard, are now quite sufficient to frighten the Emperor of China into the acceptance of the most unfavorable terms.

What has brought about this state of things? You will agree with me in believing that Christianity has done it. The civilization which Christian nations owe to Christianity has given them that superiority in letters, in arts, in sciences, in commerce, in military affairs, which in these times forms an astonishing contrast between Christendom and the rest of the world. There are men who affect to believe that the influence of Christianity, in this respect, has been over-estimated. But they have certainly not examined the subject with care; else they would have come to a very different conclusion.

Now, if *all* the portions of Christendom possessed only as much true religion as some do—for example, Great Britain and these United States—what a mighty influence it soon would exert upon the WORLD! What a host of Christian missionaries would annually go forth to replace those

who annually fall on the field of battle, or to make new incursions into the territory of the Enemy! What an influence, in behalf of the Truth, Russia would then send down into the very heart of Asia! How salutary would the influence of Italy and Spain be on the Mohammedans of Northern Africa! The work of converting the world would advance with accelerated rapidity, and the time would not be *very* far off when it would be proclaimed in Heaven, as well as throughout the Earth, that the kingdoms of this world have become the kingdoms of our GOD and of His CHRIST. Is it not worth while, then, to make great efforts to bring about the regeneration —the renewed evangelization of all the portions of (nominal) Christendom which need it? And cannot British and American Protestants be made to see and feel the importance of this great work—so indispensable to the speedy and complete subjugation of the world to our Lord and Saviour JESUS CHRIST?

Oh, how important is the work of Home Missions! How important the Home Missionary work of Christendom! Is it not as incumbent on us to pray and labor for the regeneration of Christendom as to pray and labor for Heathen lands? Most certainly it is. But I must not extend these remarks in my present letter; in my next I shall revert to this subject.

In the meanwhile, and ever, I am your friend and brother in the faith and service of our Common SAVIOUR, R. BAIRD.

Proposal for a Conference of Christians of all Nations.

The subjoined address to Christians of all nations, containing a proposal for Conference, has appeared in many of our religious papers. Nevertheless, we give the document a place in our columns, for we are ever ready to welcome and encourage every well-considered attempt to promote Christian union. We like very much the project of convening as many well-informed and right-spirited men as possible, from all parts of Christendom, at London, during the months of next May and June. On many accounts, we should have preferred the month of August, which is not oppressive in England—inasmuch as it would enable many ministers from this country to attend it, who cannot leave home in May or June.

We think that there ought to be a general meeting of Christians, of all lands, about once in five years—at London, Geneva, Berlin, New-York—for the purpose—the sole purpose—of rehearsing the progress of the Kingdom of CHRIST in this world, holding Christian communion and fellowship, pouring forth their prayers and commingling their sympathies. Such a meeting, if composed of the right men, from all parts of Christendom,—well-informed men, humble men, devout men, men of an enlightened zeal

and solid piety,—would indeed be a glorious one. The *protocols*, or *detailed minutes*, of such a meeting—being records of the triumphs of grace in this sinful world of ours—would be read with intense interest by saints of all countries and languages.

Well, such meetings will be held. They can be held now in the cities we have named. The day will come when they can be held—will be held—at *Rome*, at *Constantinople*, *Alexandria*, *Jerusalem!* But let us read Mr. Herschell's letter:

"CHRISTIAN FRIENDS:

"The Consort of our beloved Sovereign has recently promulgated a scheme for uniting all nations, by a simultaneous exhibition of the skill and industry of each; that, instead of vying with each other in spreading death and desolation around them, they should have a friendly competition in those peaceful arts that diffuse convenience, and comfort, and beauty, over domestic and social life. In accordance with this enlightened and philanthropic scheme, invitations have been sent, by means of the public press, to the world at large, that whosoever will, may avail himself of this opportunity of participating in the grand convocation of 1851—a meeting which will be an era in the history of the world.

"Among the many thousands whom this invitation will bring to our shores, it is reasonable to suppose there will be not a few who, highly as they prize human skill and industry, are yet more interested in the spiritual and moral well being of their fellow-creatures—men who thirst for Christian sympathy and fellowship, and long to commune with their brethren of other lands on those things that concern the eternal destiny of man. It therefore occurs to me, that this season may be made a time of refreshing to the Church of CHRIST, if men who are well-informed regarding the religious and moral state of the countries in which they dwell—and who might not come hither merely on account of the intended exhibition—would avail themselves of this opportunity of meeting with those who are like-minded, for Christian conference and mutual edification. And thus, while the morning is devoted to admiring the work of man's hands, the evening may be devoted to the consideration of those schemes and arrangements that have for their object the direction of man's highest powers to the service of his Maker; the redemption of that inner man, which may be the slave of sin, while the intellect is adorned with every grace, and the hands gifted with the highest skill.

"Meetings might be held in various parts of the metropolis, at which Christians from all parts of the world might communicate information respecting the religious state and spiritual wants of the country they come from; receiving and imparting advice, and sympathy, and consolation. By this mutual intercourse, a spirit of love and unity may be stirred up, such as has not existed since apostolic times.

"The Christians in this country to whom I have mentioned the above suggestion, have hailed it most warmly; and I am, therefore, induced to bring the proposition, by means of the public press, before the Christians of all nations, requesting them, when they read this letter, to give the subject their serious and prayerful consideration; *and begging as many as are so inclined, to communicate with me by letter on the subject.* Should I receive a sufficient number of such letters as to convince me the proposal is generally responded to, I will lay the letters before a committee of gentlemen

—well known to the Christian world—who will take such steps as may then appear necessary to forward the object in view; but, in the mean time, I have felt it my duty to throw out this hint at once, without waiting for the formation of any such committee, and thereby risking the tedious delay that usually attends such combined efforts.

"It may be objected that, if the invitation is given to Christians at large, without some specification as to creed, the assemblage will consist of a motley collection of persons holding opposing views. I would simply say, to obviate this difficulty, that the invitation is sent to those only who believe the Scriptures to be the Word of GOD, and who hold the cardinal doctrines of the divinity of CHRIST and justification by faith. These truths include all other truths that are of essential importance. With those who deny the inspiration of the Scriptures, and who view CHRIST simply as a gifted man, sent to be an example to us, we have no Christian sympathy or fellowship.

"It is desirable that those who sympathise in the above proposal *should communicate with me as soon as possible;* and that brethren in India, America, and on the continent of Europe, who read this, should endeavor to secure its republication (*and translation where necessary*) *in the local journals.* And, as this is no party nor sectarian matter, *I trust the editors of the various newspapers* will kindly lend their aid to its diffusion.

"Awaiting your reply, I remain, dear Christian friends, faithfully yours,

"RIDLEY H. HERSCHELL.

"Newnham-street, Edgware Road, London, April 25th, 1850."

The different color of the Jews.

The following article we take from the *British Quarterly Review.* The subject to which it relates is in the highest degree interesting. It is impossible to mistake the physiognomy of the children of Abraham. Wherever found, the *features* of the Jewish race are essentially the same. It is not so with their complexion. We are inclined, however, to think that there is some exaggeration in the statements which follow. We have seen many Jews in Russia and Poland, and though it is true that they are less swarthy in their complexion than those of the South of Europe and of the Barbary States, yet they have a darker skin and much blacker hair, for the most part, than the Russians and Poles. This is so much the case, that when we were once travelling in Lithuania, on our way from Riga to Kowno on the Niemen, and entered very early in the morning on the territory of what was ancient Poland, we were at once struck with the difference in complexion and costume between the Jews and the other inhabitants—the former being so much darker.

"Although the Jew becomes the subject of every form of government—from the autocracy of Russia to the democracy of America—he retains his theocratic creed. Neither barbarism the most rude, nor civilization the most refined, has succeeded

in altering his peculiar countenance; for, in the back-woods of the New World, and the court of the British Sovereign, he is instantly known. Time, that changes all things else, seems to stay his rough hand when he approaches the Jew. Compare his lineaments when sculptured in marble and in bronze—for the arch and medal of Titus still exist—with those of the living Jew, and be convinced of the unchangeableness. This permanence of physiognomy is evidently traceable to a supernatural cause, which presents the usual modification of feature in order to accomplish an important object. Into this it is not our province now to enter, yet we cannot help remarking that the Jew is a witness not of one truth, but of many truths. Marvellously does he illustrate the consistency of the original unity of man with the most extensive diversity.

"His features have been cast in an eternal mould, but his color is dependent on outward causes. Natural law is forbidden to operate on the one, but left to take its course with respect to the other. A fixed physiognomy declares the unity of the people, while their diversity of complexion as distinctly manifests the influence of climate. Every shade of color clothes with its livery the body of the Jew, from the jet black of the Hindoo, to the ruddy white of the Saxon. The original inhabitant of Palestine was doubtless dusky skinned and dark haired; but the cooler sky and more temperate air of Poland and Germany, have substituted a fair complexion and light hair. On the other hand, the scorching sun of India has curled and crisped his hair, and blackened his skin, so that his features alone distinguish him from the native Hindoo. On the Malabar coast of Hindoostan, are two colonies of Jews—an old and young colony, separated by color. The elder colony are black, and the younger (dwelling in a town called Mattacheri) comparatively fair, so as to have obtained the name of the 'White Jews.' This difference is satisfactorily accounted for by the former having been subjected to the influence of the climate for a much longer time than the other.

Appeal of the Evangelical Society of France, through its delegate, the Rev. Leon Pilatte, to the Christians of the United States.

At the last Meeting of the Board of Directors of THE AMERICAN AND FOREIGN CHRISTIAN UNION, the undersigned, as the Corresponding Secretary of the Society for the Foreign Department, was directed to present to the American Churches the Rev. Léon Pilatte, the Delegate of the Evangelical Society of France, and the Appeal with which he is charged. This he deems that he cannot better do than in asking their attention to the subjoined Document, embracing said Appeal, and assuring them that it meets the cordial approbation of the Board of *The American and Foreign Christian Union*. Our Society cannot do more for France this year than it has undertaken to do through THE AMERICAN-SWISS COMMITTEE at Geneva—that is, the employment of some thirty laborers in all. To enable our brethren in France to do all that ought to be done in that country, much

help must be received from abroad. The importance of this effort, and the imperative circumstances which demand it, are well set forth in the APPEAL, to which we now invite the serious consideration of our readers: R. BAIRD.

DEAR BRETHREN,

The Evangelical Society of France, as the representative of which I have been sent among you, has commissioned me to lay before the pastors, officers, and members of the Evangelical Churches in the United States, the following letter:

"*Beloved Brethren*,—In the course of the year 1848, the United States of North America were visited by our beloved and respected colleague, the Rev. Louis Bridel, who came on a special mission from the Evangelical Society of France, and endeavored to give to our American brethren some account of some of the Christian efforts pursued in France for the advancement of the kingdom of GOD, by the proclamation of Gospel truth. M. Bridel was brought into connection with a great number of churches, and with several of the principal religious societies of the American Union. If we mention these facts, it is less to recall to your memory a mission which most of you have certainly not forgotten, than to take this opportunity of conveying to our North American brethren the expression of our deep and heartfelt gratitude for the kind and affectionate manner in which they received the delegate of the Evangelical Society of France. Thanks to their assistance, our colleague's mission was richly blessed; it drew closer the bonds of affection which united the Christians of France to those of the United States, and by increasing our resources, it enabled our Society to maintain and even extend the work entrusted by the LORD to our care.

"The result of our colleague's mission makes us hope for the same encouragement and the same blessings on a similar mission, which we now confide to our fellow-laborer, Rev. Léon Pilatte, whose name has been mentioned at different times in the religious papers of your country, and is therefore not wholly unknown to you. M. Pilatte has been many years employed in the service of the Evangelical Society of France; he has labored with great success in some of our principal centres of evangelization—such as the departments of Haute-Vienne, Yonne, Sarthe and Orne, and this last year in Paris, where, under the patronage of our Society, he had opened meetings of evangelization, which were beginning to bear good fruit. M. Pilatte knows France and her wants well; he is also thoroughly acquainted with our labors, and is able to give to our American friends much information calculated to make them appreciate the importance of the labors we have pursued for seventeen years, through various vicissitudes, but with constant progress, under the eye, and also, we may say, under the blessing of the LORD.

"The object of our delegate's mission being to make you acquainted with those labors, we will abstain from any details on this subject. We will only mention, that the number of persons employed by the Evangelical Society, at the beginning of its eighteenth year, consists of twenty-two ministers of the Gospel, eight evangelists, and thirty-one schoolmasters or schoolmistresses, besides a director, directress, and sub-director of the Normal school for educating teachers, and twenty pupils contained in that establishment. The details given by M. Pilatte may be completed by the information contained in our seventeenth annual report; of which, in an English translation, we shall soon forward a considerable number of copies to the United States.

"We venture to hope, that the more you become acquainted with our labors, the more interest and sympathy they will excite among you; and the Lord will put it into your hearts to support them with your assistance and prayers. We commend our work to your entire confidence, as we also commend to your paternal kindness the friend whom we send to represent us.

"Receive, beloved brethren, the assurance of our Christian and paternal regard. For the Committee of Administration.

"Signed, De Pressense, *General Secretary*."

Permit me to append to this letter some explanations, with a view of justifying to your minds the mission with which I have been charged by my brethren.

When the revolution, which in 1848 so deeply agitated France, broke forth, the highest anticipations were entertained by you as well as by ourselves. It appeared to you, as to us, that in commencing a career of liberty like that in which the United States had for so many years been advancing, we were soon to learn and experience the blessings that God has so liberally bestowed upon you. Our hopes have met with bitter disappointment. All, or nearly all, the advantages obtained for a moment have been snatched from us; and now, overwhelmed with shame, our unhappy country has fallen into a political state more deplorable than that which preceded the year 1848.

My brethren, as I reflect, in sadness of heart, upon what may be called our grand deception of 1848, I sometimes feel discouraged in the performance of the mission that I have accepted. I feel lest you, who have taken so warm an interest in the religious wants of my country, may have become disheartened, exclaiming, "What can avail so many efforts in behalf of a nation so inconstant? The times are not yet ripe for France; the priests have dominion over her still; let us look elsewhere!"

Such feelings of discouragement, however, though perhaps appropriate in a politician, are not proper for the Christian. And this is true, not only

because our Lord has given us promises upon which we should rely, but also because France is at this very moment, and by reason of the evils to which she is exposed, the general disposition of the people, and the success of the Gospel in her midst, one of the most magnificent fields of evangelization in the world. We may, indeed, say, to the glory of God, that whilst politicians are in perplexity, and like the sailors of whom the Psalmist speaks, *reel to and fro, and stagger like a drunken man, and are at their wit's end*, the Christians of France are full of hope, and their hearts are rejoiced even in the midst of their troubles. For while on the one hand, in the work of evangelizing their country, they meet with many and fresh difficulties, on the other hand, all that they hear and see seems to call upon them, and say: *Lift up your eyes, and look on the fields; for they are white already to the harvest.*

You will partake of these feelings, my brethren, I am well assured, if you will attentively consider the fair as well as the dark side of our position.

And, in the first place, to glance at the dark side. It is of a striking nature, and can be summed up in a few words—the *dominion of Jesuitism.* Jesuitism! What calamities are contained under that name; and how justly does our national poet, Béranger, put in the mouth of the Jesuit this line, which fully describes them at a single stroke:

"Francais, tremblez tous, nous vous bénissons."*

Jesuitism reigns in France; but in order to measure its strength, and probable duration, we must form a correct idea of the origin and nature of its new power. For this purpose, it will be sufficient to bring to mind our recent history. After the revolution of February, 1848, we beheld in France the growth and dissemination of the various doctrines of Socialism among the suffering and ignorant masses; and their pernicious influence extended over them with amazing rapidity. The people in reality understood little, if anything, about those doctrines; but they declared themselves in favor of them, because they related to their own miserable condition, and promised to remedy it. In order to repel Socialism and its dangerous tendencies, to calm the passions it excited and embittered among the people, the government ought to have shown its sympathy for their suffering, endeavoring to alleviate it, and especially giving free course to the preaching of the Gospel—the only effectual means of pacifying the mind and the heart. Our rulers and legislators trembling—and with good reason—for the stability of society, and particularly for their own fortunes as individuals, looked around to see what barrier they might erect to withstand the torrent. As for mere brute force, they knew that it often proved impotent; besides, the army itself was made up from the popular class, and consti-

* "*Frenchmen, tremble all of you, for we give you our blessing.*"

tuted a very unreliable support. There remained the resource of moral power; but in this they were personally wanting. Composed, for the most part, of disciples of Voltaire, infidels, or men of no particular belief, they knew not where to turn, or how to allay the perils whose prospect filled them with terror. It was at this juncture that the priests presented themselves. "You restored the Pope to Rome," exclaimed Mr. Montalembert, the lay-conductor of the French Jesuits, from the tribune of the Legislative Assembly; "it remains for you to save society by a Roman expedition *at home* (*à l'intérieur.*)" To begin this war of darkness, there was ready a vast army of fifty thousand priests scattered over France; the government surrendered themselves to the Jesuits; they threw themselves upon the influence of the clergy as their last hope of salvation. Soldiers and priests—soldiers to slay the body, in case of insurrection; priests to chain down and destroy the soul. These were the means to which our wise men trusted themselves. From that moment, everything was done to favor Popery. Millions from the national treasury were dealt out to them, in spite of popular distress; they were called upon to fill the highest places of honor in every public festival and ceremony; every conservative politician, every newspaper, however irreligious its tendency, made it a duty to laud them; and to crown all, a law was promulged, the especial design of which was to give into the hands of the priests the education of the entire rising generation.

But this was not enough. To satisfy the Popish clergy, it was not enough to load them with favors, they must now, as ever, persecute their adversaries; and so the government has turned persecutor. Whoever writes or speaks against Popery is vigorously prosecuted; under the pretext of preventing the circulation of bad books, all manner of obstacles are laid in the way of the Bible-colporteur; in various quarters the preaching of the Word of God is impeded. Thus my own congregation in Paris was on three several occasions dispersed, and at last the place of worship was shut up, under the plea of being a dangerous conventicle (*club;*) and still more recently, measures have been taken to prevent the circulation of religious tracts, by means of a stamp tax which will double their cost.

Such, my brethren, is the dark and gloomy side of our religious situation. If we look only upon it our hearts are sad and cast down, our hands weakened, our knees bowed down. But another aspect of that situation claims our examination, and offers the fairest and most encouraging symptoms. In France, at the present day, as everywhere and always, we may perceive, that in proportion as the enemies of the Gospel adopt external means and weapons for its destruction, God manifests the secret power of His word to overcome them. And this we say, not only through our faith in the ultimate triumph of the Gospel; we see the hand of God, if I may so

speak, at work in our country, more than at any previous period since the Reformation.

Anxious as I am to be brief in these remarks, I cannot but indicate in passing a few of the symptoms already referred to.

The most careless observer must perceive, that just so far as our government bring themselves into closer relations with the priests, our people are becoming estranged from them. Long indifferent to Popery, their indifference is now changing into disgust and hatred. In the eyes of the people, the triumph of civil freedom, and the destruction of Popery, are becoming synonymous terms, and must be simultaneous events.

Until of late, the people of France have always confounded Popery with Christianity; ascribing to the latter all the errors, superstitions and crimes of the former. At present they know them apart; and whilst we behold their hatred increasing towards the errors and the tyranny of Rome, we find their respect and sympathy likewise increasing towards the Gospel.

I wish it were possible, dear brethren, to have you present at one of those great popular assemblies to whom we preached the Gospel shortly after the Revolution of February, 1848. Mingling with the crowd, the missionary would remain silent so long as political questions only were treated. But whenever some orator would deny, distort, or attack in his speech any of the truths of Christianity, he would claim the floor in their defence. At first he was taken to be a partizan of the priests, and his first sentences were received with marks of disapproval; but when he avowed his desire for the destruction of Popery, when he laid before them Christianity in its divine simplicity, when confronting the Pope with Christ himself, he called on these multitudes to declare themselves for one or the other, no language can express their astonishment, their admiration, and even sometimes their enthusiasm. What hopes may we entertain for the future, when we consider that in Paris alone, and in every quarter of that vast city, the Gospel has been proclaimed to more than one hundred thousand hearers; the Bible has been held up to them as the revelation of sacred truth; and every where the same astonishment and sympathy have been displayed!

But it is not only the ephemeral pleasure of listening for a single time to these novelties that animates these crowds; for when I obtained and opened a place for regular preaching, I was enabled to draw together, in the most wretched quarter of the city, more than one thousand persons. Three times was that audience scattered by persecution; and every time that the meetings were resumed, I found them there again. I lost them, (for a season only, I trust,) but not until our chapel was arbitrarily closed by order of the government. But the Spirit of God had already commenced to act; souls had been converted, others were preparing for the kingdom of heaven and a seed which cannot be destroyed was sown.

But this attraction towards the Gospel, so extraordinary and so powerful, shows itself not only in Paris; the provinces feel it too. Wherever, almost, our colporteurs pass, and the Bible and religious tracts are distributed, we see a religious movement commence; the population call to us, and when we visit them, come together in crowds, and listen to us with pleasure. *Haute-Vienne*, *Yonne*, *Sarthe*, *Orne*, *Saintonge*, and other districts, are greatly open to our labors; and if our means were tenfold, the field would in a few days measure ten times its present extent.

Another indication, which perhaps I ought to have started with, is the extraordinary facility with which the Word of God is disseminated. Never before did our colporteurs meet with so easy an access to the people, as they have since the Revolution of February. Thus, for instance, from the 15th of April to the 15th of July last, generally the most unfavorable quarter of the year for the cause of colportage, one of our Bible societies alone sold nearly eighteen thousand copies of the Holy Scriptures among Roman Catholics. The Secretary, in acquainting me with this fact, adds: "On all sides our colporteurs are told, 'We want no more *black gowns*.'"* The millions of copies of the Word of God distributed in France within twenty years past; the innumerable tracts scattered abroad—a blessed seed; the multitude of missionaries preaching from place to place;—all these have acted upon the souls of men, and prepared them. And however wonderful, at first sight, seems the readiness of the people to hear the messengers of the Gospel, it is but the natural result of the protracted work of God among them, by the creating power of His Word. If the harvest is drawing near, if the fields are beginning to whiten, it is because the sun and the dew from heaven have fertilized them. Oh! may God raise up the laborers! May God grant us the means of sending them forth into His harvest!

I put the question to you, my brethren: Whilst the creation of free and spiritual churches, in considerable numbers, has been the fruit of a few years' evangelization—whilst the Word of God and religious tracts have been so abundantly disseminated—whilst the masses of the people are flocking in crowds to hear the Truth, and frequent conversions occur among them;—is it a time for us, for you, to grow discouraged? This would be more than faithlessness; it would be ingratitude. What to the almighty arm of our God are a few cold-hearted politicians, and a few thousands of priests? Our God is a strong tower; and protected by his shadow, we shall conquer. A small and feeble flock, scarcely perceptible in the midst of thirty-five millions of nominal Romanists, our hopes are, nevertheless, great; and in the future we look for great things in our country. Perhaps we shall attain the results anticipated, only after the most dreadful scenes;

* An allusion to the costume of the Roman Catholic clergy.

perhaps we may yet have to pass through the depths of anguish and deception, so far as outward things are concerned; but have we not nearly reached those depths at present? France will soon have tried everything but the Gospel. The masses of the people are in some measure impelled towards it by the breath of the Holy Spirit; but the civil powers and Popery, associated together, oppose themselves to it. Which will prevail?

For our own part, the answer is not doubtful; we shall triumph in the name of our GOD. "*Some trust in chariots, and some in horses: but we will remember the name of the* LORD *our* GOD; *they are brought down and fallen: but we are risen, and stand upright.*"*

In addition to the motives already pointed out, for believing and hoping, there is one dear to my heart, which you will doubtless appreciate. The blood of martyrs was shed in torrents on the soil of France, in the sixteenth and seventeenth centuries. No country on earth has numbered so many. They fell by hundreds of thousands: by the sword, by fire, in the galleys, in the prisons, and in exile. Every town, every village almost, retains the marks and the memory of those persecutions. And without any doubt it is by reason of them that France has been chastised with so many troubles, humiliations, and misfortunes. But if GOD has visited France because of the persecuted, will He not bless her on account of the persecuted? Will the blood and the ashes of the martyrs remain for ever without fruit? Will not the proverb of the ancients be realized with us—*sanguis martyrum, semen Christianorum?* We have faith in its being realized; and the number of the generations in whom GOD has promised to bless the children for the faithfulness of the parents, is not yet exhausted.

It is, beloved brethren in CHRIST, in these United States, with this confidence, and under the weight of the afflictions with which GOD has been pleased to temper his favors, that we come and ask you to help us, by uniting with us in the our efforts to evangelize France. In other days, our armies assisted the United States in the conquest of their independence. In a struggle still more glorious, we come to you. The country of Calvin, of Farel, of Bedza, needs to be evangelized by the help of the Protestant Christians of America. May your prayers obtain from GOD a fresh generation of Reformers for France. And may your prompt and liberal contributions enable us to maintain and extend the work, full of promise, which GOD has entrusted to our feeble hands.

We are but few—you are many; we are feeble, and you are strong; our revolutions, our civil troubles, have made us poor, whilst GOD has filled your beautiful country with abundance. Help us!

A sense of duty alone, which has urged us to pursue and even extend our work, to meet the manifest will of GOD and the wants of the times, has

* Psalm 20: 7, 8.

also emboldened us to address you in this appeal. And now, may God incline your hearts in favor of your brethren of France!

Leon Pilatte.

Sketches of the Religious Denominations in the United States.

No. VI.

The Church of the United Brethren.

In the preceding Sketches of the Religious Denominations in the United States, we have spoken of the five larger and older Churches, or Religious Bodies, in the order in which they commenced their existence in this country—the Episcopal, the Congregational, the Baptist, the Presbyterian, and the Methodist Episcopal. These five denominations are not only the oldest, but the most powerful branches of the one true Church of Christ among us. Each of them stands at the head of a Family of Churches—some of them more numerous in point of members, some of them more influential on other accounts, than others; but all forming a great "Household of Faith." To these smaller bodies, which attach, as it were, by certain affinities of doctrine or ecclesiastical polity, to one or another of these five principal denominations, it is now our purpose to call the attention of our readers.

Minor Episcopal Churches.

Under this head we have to rank The Church of the United Brethren, or Moravian Brethren—or Moravians, as they are more familiarly called. In fact this body is the only minor branch of what may be called the Family of Churches *par excellence* Episcopal. For although the great Methodist body claims to be Episcopal, it evidently does not make so much of Episcopal influence, or any special efficacy transmitted through the ordination performed by their bishops; and they attach no sort of importance to the doctrine of "Apostolic Succession."

The United Brethren, therefore, form the only one of the smaller evangelical denominations in the United States that is Episcopal, in the usual acceptation of the word. They claim descent, as is well known, from the ancient churches of Moravia and Bulgaria, founded by Methodius and Cyrillus, two Greek monks, who, as missionaries from Constantinople, carried Christianity in those portions of the Valley of the Danube, in the ninth century. Notwithstanding repeated and long-continued persecutions from the friends and emissaries of Rome after the Grand Schism, (which occurred in the same century,) some remains of these churches existed in Bohemia and Moravia as late as 1722; when a party of them fled, for refuge from continued vexation in that land, to the estates of Nicholas Lewis,

Count of Zinzendorf, in Upper Lusatia, (or Silesia,) in Germany, and there they founded Herrnhut. Their protector, some years after that, became one of their bishops, and labored most zealously for more than twenty years in the cause of God, by forming societies of the "United Brethren."

While on a visit to North America, in 1741, Count Zinzendorf took part in founding a mission among the Indians, and greatly contributed to the establishment of several "settlements," in the form of villages, for those of the Brethren who might choose to emigrate thither. Such was the origin of the pleasant villages of Bethlehem, Nazareth, and Litiz, in Pennsylvania, and Salem, in North Carolina. Moravian families, meanwhile, settled, and formed societies, in Philadelphia, New-York, and several other places.

The peculiar economy of the United Brethren is too well known to require a special notice in this place. In doctrine they are followers rather of Luther than of Calvin. Their church-government is Episcopal. They pay great attention to the instruction of children. To some extent they live in companies or communities, in large houses erected for the various classes to which that mode of life is adapted—such as unmarried women and aged widows, as well as aged men, who have not homes as comfortable as those provided for them by the Church. This state of things exists only in their "settlements," or communities, composed of their own people.

These "settlements" in the United States are the same abodes of order, provident regard for the morals of the young, and for the comfort of the aged, of cheerful industry, and pleasant social life, enlivened by the sweet strains of music, and, withal, of that deep interest in missions, which characterize their settlements in the Old World. It may be said, perhaps, that too much worldly prosperity has been to them, as to many other Christians, a hindrance to vital piety.

They maintain flourishing boarding schools for girls, at Bethlehem, Litiz, and Salem; and one for boys, at Nazareth, where, also, their young men preparing for the ministry commonly pursue their studies.

The Moravian Missions among the Indians within the boundaries of the United States are mainly supported, as well as directed, by their congregations in this country.*

The number of the churches and congregations of this Body in the United States is twenty-five; of their ministers, twenty-seven; and of their communicants, about three thousand; and the entire population under their instruction is about twelve thousand souls.

The present bishop of this church, in the United States, is the excellent Right. Rev. Wm. H. Vanvlick, who resides at Bethlehem, in Pennsylvania.

* An interesting Historical Sketch of these Missions may be found in Mr. J. C. Latrobe's "Rambles in North America."

The earliest missionaries that ever went forth from the churches in our country to the Heathen, (chiefly to the Indians in the West) were of this little denomination. More than a century ago their missionaries were laboring away among these "Children of the Wood." Among these holy men of God, the names of Zeisberger and Heckewelder will long be held in remembrance by those who love to peruse the Annals of American Missions.*

Resolutions of the State Association in Iowa.

Resolved, That the Society called the *American and Foreign Christian Union* is, in our opinion, engaged in a great and good work, in laboring for the spread of evangelical truth in Romish countries, and for the conversion of Roman Catholics in our own land, and that we welcome it to the sympathy and coöperation of our churches.

We regret that the above resolution of our brethren in Iowa has not appeared in our columns at an earlier day. It was owing wholly to an accident.

We would commend our agent, Rev. E. Gillett, to the kind attention and Christian confidence of the pastors and churches in Iowa, Wisconsin, Michigan, and Northern Illinois, the field of his labors.

Christendom Abroad.

No. VI.

GERMANY.

We have given, in our preceding numbers of this volume, Sketches of the religious condition and prospects of the Scandinavian countries. We now come southward, into Germany, respecting which we shall, in the present number, make some remarks and statements of a general and introductory nature.

In a philosophical, or rather ethnographical sense, Germany should be defined as being that portion of Europe whose inhabitants belong to the GERMAN-LANGUAGE RACE. In this acceptation, Germany should include not only what usually bears that name, but also the Baltic Provinces of Courland, Livonia, and Esthonia in Russia; the Duchies of Lauenburg, Holstein, and a part of Schleswig, in Denmark; the Duchy of Luxemburg, belonging to the kingdom of Holland; the north-eastern part of France, bordering on the Rhine, and anciently called ALSACE; and nearly three-fourth parts of

* The above-given account of the Moravian Church, or Church of the United Brethren, in this country, is taken, with a few modifications, from the article on the same subject by the author, in his work entitled RELIGION IN AMERICA, page 250, *American edition.*

Switzerland. In this sense Germany would have a population much exceeding forty millions.*

But Germany, according to the geographers of that country and of France, is usually estimated to embrace only the thirty-eight States which were represented in the late German Diet.† These thirty-eight States included the Germanic or Western part of the Austrian empire; the whole of Prussia, excepting the Polish part of the kingdom; the four smaller kingdoms of Bavaria, Würtemberg, Saxony, and Hanover; twenty-eight Duchies, (of which Baden is the most important,) all of which lie on the western side of the country; and the four Free Cities—Hamburg, Lübec, Bremen, and Frankfort-on-the-Main. The entire population of Germany, in this acceptation of the word, may be stated to be not far from forty-one millions, of whom nearly 20,250,000 may be stated to be Roman Catholics, 20,250,000 Protestants, 350,000 Jews, and 5000 members of the Greek Church.

If we go a little into detail, we shall find the following results.

	Roman Catholics.	Protestants.	Greek Church.	Jews.
I. Austrian Germany,	11,113,642	244,691	3178	110,044
II. Prussian Germany,	3,220,123	9,443,224	1879	56,529
III. Bavaria,	3,061,547	1,187,912		59,292
IV. Würtemberg,	498,290	1,124,821		11,266
V. Saxony,	30,375	1,726,416	127	882
VI. Hanover,	219,682	1,524,772		11,127
VII. Twenty-eight Duchies and four Free Cities,	1,912,465	4,936,247		107,767
	20,056,224	20,188,083	5184	357,007

The above-given statement is derived from the best sources to which we have had access, and may be depended on as substantially accurate.

If we were to include the Polish part of Prussia in this estimate, then we should have 22,656,124 Roman Catholics, 20,288,083 Protestants, 5184 members of the Greek Church, and 506,907 Jews; making a total of 43,356,298. In this estimate we follow the very authentic statement, derived from official sources, of the Rev. Dr. Mariott, given in the second number (February, 1847) of the *Evangelical Christendom*. But there is no propriety in considering Prussian Poland as a part of Germany. If we did so, we might as well include Hungary, with her 15,000,000, and Gallicia with her 5,000,000 more; making in the entire almost 63,500,000. Indeed it is quite probable that the population of Germany proper, with the Prussian part of Poland, Hungary, and Austrian-Poland, (Gallicia,) is at this day not less than 65,000,000.

* If, in addition to those portions of the German race just named, that live outside of what is *geographically* called Germany, we include the Germans that live in Hungary, we shall find that the German race in Europe is at least 45,000,000.

† This Diet consisted of seventy members, and met at Frankfort-on-the-Main. In this body each of the thirty-eight States of Germany had at least one representative, and some (Prussia and Austria) four.

But we shall treat of the Prussian and Austrian portions of Poland when we come to speak of Poland. And we shall speak of Hungary, and the portions of the Austrian Empire connected with it. (Transylvania, Croatia, Slavonia, and Dalmatia,) by itself, in its proper place. For the present we shall treat of Germany, as it has been described above; in other words, the Germany that was represented in the late Diet, with its nearly forty-one millions of inhabitants, of whom, (deducting the Jews and members of the Greek Church,) nearly one-half are Roman Catholics, and a little more than one-half are Protestants.

It is remarkable to see how unequally the Protestants and Roman Catholics are distributed in Germany; the former being far more numerous in the northern part, and the latter in the southern. In the kingdoms of Prussia, (Germanic part.) Saxony, and Hanover, and in all the northern Duchies,* the number of Protestants is much greater than that of the Roman Catholics. In fact, the number of the latter in the kingdoms of Hanover, Saxony, and the Duchies of Holstein and Lauenburg, Oldenburg, Brunswick, the Mecklenburgs, several smaller ones, and the four Free Cities, is quite inconsiderable. Whilst, on the other hand, there are few Protestants in the Germanic part of Austria; and though vastly more numerous in Bavaria and the Grand Duchy of Baden, they are scarcely one-third part of the population in either. It is only in the kingdom of Würtemberg that they constitute the majority in any part of southern Germany.

It would seem from this statement that the nearer one approaches to Rome, coming from the north, the greater has been the influence of that Seat of Antichrist over the nations which have submitted to her spiritual sway; just as the influence of the sun is more powerful the nearer one approaches that great central orb of our system. The northern portions of the Teutonic race, as well as the Scandinavians in their hyperborean abode, were the most disposed to reject, *en masse*, the corrupt Christianity which the bishops of Rome had so long labored to systematize, establish, and propagate.

It is not very difficult, however, to account for the strong hold which Romanism has in southern Germany. In addition to the fact that it is adjacent to Italy, and therefore much nearer to Rome, and more likely to be influenced by the Holy See than northern Germany and the Scandinavian countries, it has for five centuries and a half felt the power of the House of Hapsburg, which furnished emperors to Germany from the accession of Rudolph I. (in 1273,) to the year 1806. That Imperial House has exerted an influence upon Germany and upon Europe entire, during this long period,

* There are but five out of the twenty-eight Duchies in Germany in which Romanism predominates, viz.—Baden and Luxemburg, and the insignificant ones of Hohenszollern-Hechingen, Siegmaringen, and Lichtenstein.

which is without a parallel in the history of modern times. Originally a Swiss family, but emigrating to the banks of the Danube, it became more and more powerful at Vienna, by means of its patrimonial wealth, until its male members became petty monarchs, under the names of Dukes of Austria, and made themselves sufficiently conspicuous to become successful candidates for the crown of the German (or *Roman*, as it was often called,) Empire, upon the extinction of the House of Hohenstaufen. From Rudolph I that crown descended in his line till 1806, as we have just stated, when Napoleon put an end to the German Empire. Then the Emperor Francis took the title of EMPEROR OF AUSTRIA. As the last Emperor of Germany, he is called in history Francis II; but as Emperor of Austria he is Francis I. He died in 1835. The year 1806 was the epoch of the death of the *Empire of Germany*, and of the birth of the *Empire of Austria*.

In the progress of our notices on Germany, Bohemia, Hungary, and Gallicia, it will be seen that the Princes of the House of Hapsburg, whether acting under the title of *Emperors of Germany*, (and, more recently, *Emperors of Austria*,) or *Kings of Hungary*, or *Kings of Bohemia*, have been the most strenuous upholders of the Papacy, and the most ready to do its bidding, (always expecting an equivalent, however,) that the world has ever seen in a royal or imperial family. The rulers of that House, in the days which preceded the Reformation, were the constant friends and firm supporters of the Popes; and after that grand event, they were ever ready to draw the sword, at the command of Rome, to exterminate the "Lutheran Heresy." What torrents of blood have been shed in Germany, and especially in Bohemia, Moravia, and Hungary, in the religious wars, and dreadful persecutions which this accursed House has waged in behalf of Rome, and against the Truth! Of all the royal or imperial families of Europe, that of Hapsburg certainly has the most dreadful doom to encounter, when the day of reckoning comes—as come it will. Nor do we think that it can be much longer adjourned. The House of Hapsburg has caused the death of more martyrs for the Truth, by far, than even the Bourbons in France; and it is not possible, as we conceive, that a retribution more fearful than that which has overtaken the latter will not befall them also.

But enough of this train of remark. We have been led into it by our desire to show how it has happened that whilst the Protestant Religion prevails in the northern portions of Germany, Romanism still predominates in the southern and south-eastern.

Having made these general remarks, by way of introduction, we shall in our next enter upon the history of Protestanism in Germany; a history that is full of interest, and teaches many lessons of vast importance. This historical sketch will naturally prepare the way for our notice of the present religious condition of Germany.

A Word to the Subscribers to our Magazine.

Our friends and patrons have now received ten numbers of the present volume of our Magazine. By this time they have had good opportunities for forming an opinion respecting it. We trust that they have been, in the main, satisfied with it. We are conscious, indeed, that it is not, in all respects, what we could wish it to be. The editor has had a great deal to do besides the conducting of this periodical. He has had often to write his editorial articles, which have been very numerous, amid the fatigues and the interruptions of the steamboat, or during a temporary sojourn in hotels and in the houses of friends. Withal, he has had to do this in the absence of good health, to a greater degree than he has known during any other ten months of his life, and of late under the pressure of severe domestic affliction. Still he entertains the hope that those who have taken the trouble to read this Magazine, have felt that they have received the worth of the dollar—the price of subscription for a year—and of the postage which it has cost them. Forty-eight pages per month (making 576 in a year) contain a large amount of matter for one dollar. In general we aim at filling our columns with matter of permanent value and interest.

We have humbly and faithfully endeavored to do our duty. We wish our subscribers to do theirs. We hope they will pardon us if we speak plainly. Our Magazine, if *all* our subscribers would pay punctually, and *in advance*, the dollar for which it is furnished to each, (exclusive of postage,) would support itself well. But if our subscribers neglect to pay us in advance, it embarrasses us much; for we are compelled in that case to resort to borrowed money to do what the subscription would accomplish with ease, if promptly paid. Our embarrassment becomes still greater when subscribers allow one, two, and three years to pass away, and then refuse to pay. On this point our Christian patience is often severely tried. We blame no man for not taking our Magazine. We can blame no man for giving it up at the end of the year, if he gives us due notice. But we do think that it is decidedly wrong for a man to allow a religious periodical, or any other, to be sent to him year after year, and then refuse to pay for it when a bill is presented, under the pretext that he had not ordered it for more than one year. Simple honesty would require that if he did not mean to pay for the work, he should duly request it to be discontinued.

The universal rule is to continue to send a periodical until notice be received to discontinue it. Any other course would be attended with many difficulties. Our agents obtain subscribers, and send us their names, with the subscription-price for a year. At the end of that time the Magazine will continue to be sent, unless we are advised not to do so. Except in a very few cases, we have no means of knowing whether the work is desired for a longer time. We must, therefore, continue to send, presuming upon

the justice of the recipients to inform us, in case they do not wish to have it. And this it is easy for them to do. A letter, by the mail, of one line will answer the purpose. The postmaster will write such a note for any one who will ask it. There is, therefore, no necessity for permitting us to forward the work for one, two, or more years, without knowing whether the receiver intends to pay for it or not. Some cases of this species of what we must think to be a moral delinquency, have occurred. A gentleman in a town in the State of New-York—which shall be nameless—declined to pay for the Magazine, because he said he had subscribed for only one year, (a fact of which we were wholly ignorant,) and yet he had allowed the Magazine, or its predecessor, *The American Protestant*, to be sent to him for three years! He had received it during that time, paid the postage, and read it, yet refused to pay for the work, because he had only subscribed for a year. Was this right? There can be but one answer. "*He that is faithful in that which is least, is faithful also in much; and he that is unjust in that which is least, is unjust also in much*," says our SAVIOUR; and universal experience attests the truth of this assertion.

The New Jersey Baptist Association.

The thirty-ninth annual meeting of this Association, consisting of a large number of clergymen and official laymen, was held in Vincentown on the 10th instant. The Rev. R. B. Westbrook, one of our agents, was introduced to the Association, and delivered an address upon the present position and prospects of Romanism, and gave a brief view of the plans and operations of our Society, when the following Resolutions were passed, and ordered upon the minutes:

Resolved 1. That recent indications of Divine Providence call upon American Christians for more vigorous and united effort to evangelize the Papal population of our own and of foreign countries.

Resolved 2. That we look with interest upon the principles and plans of the AMERICAN AND FOREIGN CHRISTIAN UNION, and respectfully commend the claims of this Society to the favorable regards of our churches.

Vincentown, New Jersey, September 11, 1850.

A Word respecting the Postage of this Magazine.

The late Postmaster-General, Mr. Collamer, made what we deem a just decision in regard to our Magazine, as well as several others; namely, that in consideration of the fact that its great object is to publish and disseminate *news* respecting the progress of its operations, and also that its pages

do not transcend nineteen hundred square inches, which the law allows to newspapers, it shall be placed in the same category with them, and be charged only newspaper postage. This decision of the late Postmaster-General, transmitted to us by the Second Assistant Postmaster-General, Mr. Fitz Warren, may be seen on the cover of the present number, where, in fact, it has been for the last two or three months. And yet in the face of this decision, and in utter disregard of it—we regret to be compelled to say it—we are frequently informed that there are postmasters in different parts of our country who insist upon our subscribers paying the old rates of postage, which are often the double, and sometimes the treble, of what they should be. This is all wrong; as they themselves, upon reflection, will perceive. The decision of the Postmaster-General, whether right or not, must be regarded, until it be authoritatively modified or repealed by a counter decision from the same high and controlling source.

We regret to be compelled to say a word on this subject. No officers of our government, as a class, are more deserving of consideration and respect than our Postmasters. None are, generally speaking, more kind and obliging. Certainly none are more poorly paid for the very important and very harassing service which they have to perform. And we are sorry to be compelled to make the exceptional remarks which we do on this occasion. But the evil is one which we cannot overlook. We recently received a letter from one of our agents, informing us that six subscribers in one village refused to take our Magazine longer, simply and solely because the postmaster of that village persevered in exacting the old exorbitant rates of postage. His conduct will be duly represented to the Postmaster-General. And we have, in conclusion, to request all of our subscribers who may in future be subjected to such gross injustice, *to inform us promptly*, giving us the name of the postmaster who does the wrong, as well as the name of the place where the post-office is to be found.

Our Own Operations.—Home Field.

Irish Missions.

One of our Irish Missionaries, who labors in the city of Boston, sends us some encouraging intelligence in his journal for the last month, from which we make the following extracts:

"Under the circumstances of my unsettled state, I trust I can say that I have been as diligent as possible, since my arrival in Boston, and missed no available opportunity of making known to my countrymen 'the way of salvation.' In feeling my way along, in this extensive and populous city, as I travel alone, I generally get into conversation with the Irish wherever I can, and

by speaking to them in a kind and friendly manner, as they are proverbially warm-hearted to their countrymen, particularly in a strange land, I have so far gained upon all I have as yet addressed, with a few exceptions, that I felt no difficulty in introducing the subject of religion, reading the Scripture and stating the Gospel, both in the public streets and in their dwellings, wherever I get access. Admittance to their dwellings is the most difficult part of my work; as they still retain much of their former manner and prejudice in the Old Country against the Bible and its messenger. Still I must say they are more free to converse with here. They feel free and emancipated from the spiritual bondage and tyranny of the priests, to which they had been abject slaves in Ireland. But, alas, they are still, notwithstanding the comfort and liberty of conscience they enjoy in this land of freedom, an 'untoward generation,' a sterile and stubborn people, who, from ignorance of the Scriptures, former prejudice, superstition and error, will require much time and labor bestowed on them to bring them into a good state of moral culture. They are very numerous in and about Boston, exceeding 20,000, if I am rightly informed; the greatest number occupy the southern part of the city, and almost every house is crowded with them, the major part being county Cork people, whom I generally find the most unsocial and untoward. As yet, I have only come in contact with four Irish Protestant families, who seem to hail my visits to them with kindness and warm affection; and with them I generally conclude my exhortation, with prayer. From this you can perceive that my labors have been, I may say, altogether directed to the Roman Catholic population, since my arrival, among whom I have, in faithfulness, 'sown the good seed of the Kingdom,' which *alone* is my work. The *increase* is with the LORD, who has promised that 'His Word shall not return to him void.'

"While engaged in seeking a place of abode, I met with different opportunities of conversing with my countrymen, and announcing to them 'the Gospel.' The first person I addressed frankly admitted the truth of the remarks I had made as to the cause of the recent judgment on Ireland, the sins of her rulers, temporal and *spiritual*, the rejection of the Word of the LORD, which led to idolatry and error. These remarks were made in reply to his own questions, and consequently opened the way to make known fully the mystery of the Gospel, to which he paid much attention, and, on parting, expressed a hope that he would meet me again.

"On Saturday, the 22d, I addressed 22 persons in different places in my walk, all Roman Catholics, and grossly ignorant; still they 'suffered the word of exhortation' which I delivered, and heard quietly. On Sunday I attended worship at ——— Church. In the afternoon, I taught a Scripture Class in a Sunday School, and in the evening visited an Irish family, in company with Mr. C., and exhorted and prayed: the man is a nominal Protestant, his wife a Roman Catholic. After prayer, she remarked how

much she was annoyed by her neighbors calling her 'turn-coat,' &c. &c. on account of Mr. C.'s visits. I offered some remarks both from the Scriptures, and on the unwarrantable methods resorted to by the priests in Ireland to deter the people from reading the Scriptures or exercising, 'as wise men,' their own judgment; that she had a right to thank God for the freedom and Christian liberty she enjoyed in this country; she could now hear, read and worship, without fear, as the priest could not now send her to do penance for disobeying his commands. She seemed much cheered and edified.

"On Monday, I visited South Boston, and entered into the residence of three familes, where I read portions of the Scriptures, making suitable remarks. Also, in three places, in front of their dwellings, I addressed a good many persons, and read the Scriptures. They heard patiently, but gave me no countenance to enter their apartments, though I expressed a wish to do so. I addressed five others on my way home, who also listened quietly to the way of salvation which I stated.

"25th.—I could only visit one or two families this day, in one apartment. I read the 8th of Romans, making plain and, I trust, useful comments. They seemed well disposed and willing to hear.

"26th.—I was enabled to state the Gospel to thirty persons on my walk this day, all Irish Romanists, who seemed to listen with attention to the message of mercy, which I trust was in faithfulness delivered unto them. My services to my countrymen, on this occasion, were performed in the streets and lanes of the city, as I had opportunity. At the gate of a timber yard, I addressed a good many, and, on opening my Bible and commencing to read, others approached to hear also. The owner of the yard came out of his office, and ordered me not to speak or read so near his office, and to withdraw to a distance. I did so; the men followed, and listened to the Word of Life. Further on, in the same street, I addressed two men, one of whom seemed rather intelligent and well disposed; he agreed and assented to the truths he heard. I read and commented on the 3d of the Epistle to the Romans. In another street, I addressed a man only three weeks in this country. I found this man quite unmanageable, having all his old habits of bigotry and prejudice about him. The next interview was with a poor man, who listened with tears and delight to the story of the Cross unfolded to him, and the salvation for sinners effected thereby. The rest of my hearers were rather more unsocial than the first, very ignorant and unenlightened.

"27th.—I addressed a few persons in the east of the city in the forenoon; they were from the North of Ireland. One woman, a fruit-seller, seemed well disposed, and expressed herself comforted and edified by the truths she heard. She reads the Bible, and is occasionally, she said, visited by one of the city missionaries. In the afternoon, I accompanied a Chris-

tian brother, who kindly introduced me to a few well disposed Irish families. I read and delivered a short exhortation in each place. All seemed seriously attentive.

"28th, (Saturday.)—In —— street, I had an opportunity of addressing, in different places, a number of persons, all Roman Catholics, who appeared grossly ignorant, 'sitting in darkness and in the region and shadow of death;' and, although I endeavored to lay the truth before them in a plain, affectionate and faithful manner, I could not, alas, arrest their attention nor 'awake' them. I asked one man, if he was not in the habit of smiting his breast when he went to mass in the Old Country, and saying: 'O, Lamb of GOD, that taketh away the sin of the world, have mercy upon me? Who,' said I, 'is that Lamb of GOD?' He replied: 'I don't know.' 'Don't you,' I again asked, 'say your prayers, and address the Virgin Mary? Who is she?' He replied: 'O, I know very well, she is the mother of GOD.'

"I sat in one place upwards of half an hour, on the steps of a hall door, with an aged man decently dressed, and spoke to him, as a dying man, on the subject of eternity, with much emphasis and plainness of speech, but to which he seemed 'dull of hearing.' I asked him: 'If he was not anxious in making preparations for his voyage to this country, inquiring all about America from others, and how he purposed to get along when he landed?' He admitted he did all that; but when I applied this mode of reasoning about salvation and preparation, by an interest in the REDEEMER'S Work, for eternity, he made no reply.

"On Monday, I visited a family, to whom I read the Scriptures, and entered into a long and serious conversation on the subject. They paid attention. In another street, I entered into a religious conversation with a Galway man, a Roman Catholic; he seemed much pleased with what he heard, gave me his address, and invited me to call at his house. I next addressed an Englishman, a wagoner, and, after a few words of introduction, according to my custom, I spoke on the subject of religion, from the words: 'Prepare to meet thy GOD.' He listened with great attention to the observations I made on that all-important portion of the Word of Life—namely, the way of a sinner's acceptance, pardon, justification and sanctification, through faith, all which were comprised in the words, 'Prepare to meet thy GOD;' to all which he gave his assent and consent, and cordially shook my hand on parting. I spoke to a poor Irish woman selling oranges; the poor creature shed tears, while I told her of GOD'S love to poor sinners, in the gift of his SON, who came into the world to save the lost who believe in Him. I next addressed two Irishmen, at a corner of another street, to whom I stated the Gospel also, and concluded my labors for the day by visiting a family, where I read the Scriptures.

"Tuesday.—I visited four Roman Catholic families at their residences

this day. I addressed four in one room, from John, 17: 4. In another, from: 'One thing is needful,' &c. Luke, 10: 42. To the truths suggested on these important portions of the Word of God, they listened with attention.

"Wednesday.—The forenoon of this day I was usefully engaged speaking to my countrymen 'of the things pertaining to the Kingdom of God;' but, in going from place to place, I incautiously exposed myself in the heavy rain, got wet in my clothes, by which I caught cold almost instantly, and had to return to my lodging at half-past two o'clock, very unwell, and continued ill four days, two of which I was confined to bed with fever.

"On Monday I felt a little better, and resumed my work by visiting four families, to whom I read the Scriptures and stated the Gospel. In delivering the message of mercy in one place, I had to mingle 'the wisdom of the serpent with the gentleness of the dove,' from the prejudice manifested. They were not only religiously but politically bigoted, frequently interrupting my conversation, and introducing the politics of Ireland, attributing the cause of her recent calamity, misery and woe, to the death of O'Connell. Having somewhat overcome their prejudice by gentleness, I concluded my discourse by assuring them that it was to be attributed to another cause, for God hates sin and punishes the people for their transgressions; that the rejection of the Word of the Lord both by clergy and laity in Ireland, that Word which testified of Christ, of the suitability, fulness, and all-sufficiency of His work and atonement to save to the uttermost, was a sufficient cause for the outpouring of the vial of His judgment and wrath upon our guilty and wretched country. To this statement they listened with solemn silence.

"I visited four families in South Boston, read and exhorted; they heard patiently. In the evening, a Protestant who heard of me, called at my residence and remained an hour, conversing on divine things, and invited me to his place whenever I could call.

"I addressed three Roman Catholics, at a building where they worked. I announced to them the Gospel, and showed that its rejection both by priest and people, was the real cause of Ireland's woe. They admitted what I said to be all true, and one of them replied: 'Would to God I could read the Bible and understand all you say.' I entered a provision store, kept by an Irishman, and had an opportunity of addressing four or five Romanists, and read the Scriptures.

"The next person I addressed was a Romanist, named ———, who I find is beginning to possess moral courage to judge for himself. I endeavored to edify, encourage and strengthen this interesting man.

"Monday. -I visited several streets, and read and delivered the Message of Salvation, in different rooms, with rather pleasing results. One person invited me to call at his residence, and gave me his address; ano-

ther, after hearing, replied: 'Sir, you are quite correct in all you said. God help us! the most of us, poor Irish, are foolish and sinful creatures, and in our conduct are not a bit better by coming to this country. We have, as you read, no fear of God before our eyes; we spend our Sabbaths very badly, drinking and playing cards and the like.' Another person asked: 'But, sir, cannot the blessed Virgin Mary, the Mother of God, do something for us when we pray to her?' From this disposition of theirs, I was enabled to lay the truth before them 'in simplicity and godly sincerity.'

"23d.—I visited three different streets this day. In one of them, I called at the room in the alley, where I had been called 'a false preacher' on Saturday, and was kindly welcomed. The master of the house, who was not present before, listened to my exhortation with much attention, and when I had done, replied: 'You are very welcome to call here whenever you please. I hear you are an Irish missionary, from our own poor country, and I am glad to see you; and, although we like the Americans very well—they are a very kind people—still we would prefer our countryman, as he knows our manner at home and abroad, and knows best how to speak to us for our good.' I spoke to some women at another part of the same alley, and visited two families in attic rooms; in one was an aged female, four score years old, on the verge of eternity, not knowing 'her right hand from her left:' I stated the way of salvation to her with much earnestness. I next addressed a Roman Catholic, from the North of Ireland, who had been in the American army, and lost an arm in the Mexican War; he appeared willing to hear. The next person I addressed was a county Kerry man; he was educated, and heard gladly. I next visited two rooms, and spent an hour in each, reading and expounding the Scriptures, and obtained a patient hearing."

Extract from the Report of an Irish Missionary in the Northern part of the State of New-York.

"On Thursday I returned to F——, and next day came to this city, took board, and entered on my work with considerable encouragement. Yesterday evening, I preached in a neighbor's house, in this city, to a crowded assembly, a considerable number of whom were Roman Catholics. The Lord was graciously present, and I felt it to be very pleasing to hear the people ask me to preach in their houses, so numerously, that the number of nights in the week was not sufficient to enable me to meet their demands in this way."

This excellent Missionary is much encouraged in his work. In fact, this is the case with all our Irish laborers.

The following letter, from the city of Philadelphia, gives some encouraging items:

"It is now nearly three months since I arrived in this city; and no doubt you feel desirous to know something relative to my new field of labor. I must say that the field is large, and ripe unto the harvest. When I look around me and see its extent, and I standing alone in the midst, I sometimes grow discouraged; but again I think I will do all that I can, in the strength of God's grace, not only to convince Roman Catholics of their apostacy from the faith once delivered to the saints, but also to convince American Christians of their duty, in aiding this glorious cause of extending the Gospel of Christ to those deceived, deluded people. And I hope and pray that you may soon be enabled to send another laborer into this large city.

"The encouragement in this city has exceeded all my expectations. I thought when I first came into Philadelphia, that it was a dangerous city, on account of its riots; but I have been kindly received among the Roman Catholics in Kensington and Moyamensing, and find them willing to listen and hear my objections to Catholicism, when I converse with them in the Irish language. In the churches where I lecture, I speak part of the time in Irish, and they come to hear their own native tongue. Last Sabbath evening I was at * * * Church, and made several remarks in the Irish language. The house was full, and several Roman Catholics were present.

"If I were to relate all the interesting particulars which have occurred since I came to this city, your Magazine would not contain them.

"Ministers of all Christian denominations have received me kindly, and are waking up an interest among the people, as to the necessity of assisting the Society in extending the glorious cause in which we are engaged. I have visited a number of families, conversed with them in Irish, and reasoned with them upon the necessity of repentance, and faith in the Lord Jesus Christ. I make no attacks upon Popery, but hold up the light of the Gospel to shine upon the errors of Popery; and they will see it for themselves. I have furnised several of them with the lamp of salvation, and they have received it with gladness. I gave a Testament to one family, and said to them that the priest would take it away from them; their answer was, that neither the priest nor the devil should take it from them.

"One circumstance more I wish to relate. A female who attended some of my lectures, went to confession, and the priest asked her such questions, that she left him and went home. The priest sent for her; she went, and he asked her if she would not go to her duty. She said no; for she did not believe they administered the sacrament right. He asked her if she had told that to any Protestants; and she replied in the affirmative. He then told her she must immediately go and retract it. She said she would not lie. He then pushed her from him. She went directly home, and took her prayer-books, and all the trumpery of Popery, and consigned them to the flames. When I went there, she told me the particulars. I then read a chapter of Scripture, and had prayer with the family; and it was manifest that the Spirit of God was working upon the soul of this person: she was bathed in tears during prayer. She now lives with a pious family; attends family worship with them, and goes with them to church regularly, where she hears the pure Gospel preached to her understanding; as she says it is much more satisfactory to her than the mummery of the Latin mass.

"This is only one among the many who have their eyes not only half open, but see clearly the errors and abomination of the confessional."

II. Our Mission in the Valley of the Rio Grande.

Brownsville, Texas, August 20th, 1850.

Rev. Robert Baird, D. D.

Dear Sir,—We had the pleasure of welcoming to our infant city Mr. Ramon Monsalvatge and his excellent lady, on the morning of the 14th instant. And this was no ordinary pleasure. He has obtained a house on moderate terms, and is now living next door to me. We have been seeking and praying for such a missionary to labor among us, on the plan proposed in your interesting letter, and we cannot but see the hand of an all-wise and over-ruling Providence in directing the steps of this excellent Spaniard to this point in the great field of Christian enterprise. A few weeks since, I wrote an article for the Presbyterian, which I sent to Dr. Engles, in Philadelphia, with the hope that some man of truly apostolic spirit might be induced to undertake this mission. I do not know whether that letter reached its destination, or whether it has been deemed worthy of publication. It contains some facts and views important to the interests of your Society, and to the mission in which our beloved brother Monsalvatge is engaged. Brownsville is a point from which a large field may be reached to great advantage. In the county of Cameron, of which Brownsville is the seat of justice, there are about 6000 Mexicans, most of whom, as I am informed, can read. In the valley of the Rio Grande, and this side of El Passo, are at least 17,000 on our side of the river. The Catholics are laboring among them. But their influence is not as strong over them as in some other places. Some of our Protestant brethren reside in Matamoras, and attend church with us. A large district of country on the Mexican side of the river may be reached by Colportage, and many citizens of Mexico may be seen and conversed with here, without crossing the river. Brownsville, with a population of 4000, is carrying on a brisk trade with our neighbors, and we are in daily intercourse with them. We therefore indulge very animated hopes in regard to this mission, and are greatly thankful that it has been commenced. You are well aware, as we all are, of the very great difficulties which encompass it, and of the long and unwearied efforts which may be put in requisition to overcome the darkness and stubbornness of the Mexican mind. But God can do great things for us, and for his servant, whom he has in a wonderful manner prepared for this work, as I am led to believe from a hasty perusal of his Life. He has been kindly received by our esteemed friend Major Chapman, whom we regard as a man of rare worth and generosity. And many of our citizens have hailed his arrival with joy. There is no better mode of remitting *funds* than the one which you propose. Exchange on New-York is

worth *two per cent.* We have the confidence of the officers of the bank, and of several merchants from New-York, and no difficulty is apprehended.

I shall be particularly pleased at any time, to be advised of any manner in which I may be permitted to further the designs and interests of your noble and philanthropic Society. I am personally acquainted with your Treasurer, having met with him in his office in 1845. I am not so much of a stranger to yourself as you might suppose, having had the honor of an introduction in Philadelphia, and having met you in the General Assembly at different times. Please excuse this desultory and hasty letter, and write to me freely as you may have occasion.

Very respectfully and very sincerely yours, &c. H. CHAMBERLAIN.

III. German Missions.

BUFFALO.

The Rev. Mr. Koelcer, our excellent missionary at Buffalo, has reached that city, with his family, and entered upon his work with encouraging prospects.

PHILADELPHIA.

The Rev. Dr. Giustiniani, has resumed his labors in Philadelphia, where he will remain for the present.

ROCHESTER, NEW-YORK.

Our Missionary at Rochester, the Rev. Mr. Wier, writes that since his last report, his congregation has been increased by the addition of fourteen members, and that three Romanists are nearly prepared to join his Church. He states that notwithstanding the opposition of the Roman Catholics to the Scriptures, he has distributed 14 Bibles and 19 New Testaments, besides tracts and copies of the Free German Catholic. His congregation has purchased an organ, which adds considerable interest, in the estimation of his hearers, to the public service. There are two Sunday-schools connected with this church; in one of which the instruction is given in the English language, by an excellent superintendent, and a number of teachers from the different churches. This School is attended by many Germans, adults as well as children. In the other School, the instruction is given in German, and is directed by the Missionary himself.

NEWARK, NEW JERSEY.

In his last Quarterly Report, our Missionary at Newark, the Rev. Mr. Pfister, gives the following interesting information:

"In the errands of my mission, I have discovered a district of this town

comprising at least 300 families, most of whom are Roman Catholics. All these live at a distance of two miles and more from the nearest churches.

"Owing to this great distance, it is to some well nigh impossible to go to church; and to others, who might go, religion has become a matter of so little concern, that in general they do not visit the house of the LORD oftener than once a year. As regards the children of these people, they are even in a worse condition than their parents; growing up without religious instruction of any sort, their circumstances resemble those of the Heathen, and through such neglect they are in great danger of endless perdition. Some pious persons, several of whom are members of our Church, have taken the deplorable condition of these people into consideration, and have imparted to me their views, and made the offer, (in case a church edifice can be erected at the said place,) to do their utmost to promote the enterprize. I have investigated the matter, and made choice of a piece of ground, which seems to me to be very advantageously situated, since there is a German colony rising in the neighborhood.

"According to a hasty estimate, the cost of ground and building might amount to $1,500. With the best will the few friends who take a heartfelt interest in the good cause, would not be able to bear the whole amount of this expense. The question arises: *what can be done?* We look for the help of the LORD.

"Trusting that GOD will, by some means, give us His mighty aid, I venture humbly to solicit *The American and Foreign Christian Union*, to authorize me to collect money for this object among our Fellow-Christians, both German and American. In this way I, together with several Deacons, propose to collect funds, which we would submit to your Society, that our proceedings may be properly judged of and approved. To facilitate the matter, a member of our congregation has offered immediately to furnish to the Society, as a loan for the promotion of this object, the sum of $700, under proper guarantees.

"I wish, too, to bring to the knowledge of the Union that, as I have learned, the building in which we now hold our public worship will after a few months be demolished. In that case, having no suitable locality for our Worship, our progress would be much hindered.

"It is very desirable that the proposal which I have stated above be carried into effect, considering the many immortal souls who are either as yet involved in the darkness of Romanism, or in a state where the feeble rays of an indifferent Protestantism will soon be entirely extinguished, but who might with proper efforts be brought into the fold of our LORD JESUS CHRIST. There is the fairest prospect that in time a flourishing congregation, principally of Roman Catholics, might spring up in this now benighted district.

"The rest we leave to the LORD. May He who can give beyond all understanding, direct the hearts of men according to his holy will."

WISCONSIN.

The Rev. Mr. Zipp is prosecuting with zeal and success his work in Wis-

consin—preaching in several places, some of which are quite distant from the others. The truth is, German settlements are springing up in all directions in our Western States, and many laborers are demanded to make known the Word to them. In the meanwhile both German and Irish immigrants are crowding our large cities, both east and west, a great proportion, in most cases an overwhelming majority, of whom are Romanists. How shall they be looked after?

Foreign Field.

The following letter from an American gentleman, now visiting Italy, will interest our readers, and must for this month suffice for the foreign field.

Rome, August 13, 1850.

Robert Baird, D. D

Dear Brother: I have not forgotten my promise to communicate to you the results of my observations of the religious condition of Italy, although I have suffered considerable time to elapse without writing to you. One reason of my delay contains in itself the whole story: a man who intends to write the truth about Roman affairs, must hold himself ready to be sent out of the country. Now, as I have been anxious to pursue my inquiries without coming into collision with the police or military, civil or religious, all of which are in tremendous force throughout the country, just now, I have thought it prudent to avoid writing you freely, until I should be ready to march. Now I will say on; and if my letter be intercepted here at Rome, or be reported back by the Roman spies in New-York, of whom there are plenty, they may trouble me if they can. I will not weary you with any descriptions of churches or church ceremonies, which have been the themes of the letters of tourists for some centuries. I have busied myself in my peregrinations to discover rather the condition of the worshippers and the legitimate effects of the Romish religion. After all that took place in Rome during the Republic, and consequent upon the forcible reestablishment of the Papal authority, I expected to find the churches nearly deserted. This, however, is not the case, and as I now know for a very good reason. The Government resorts to every possible manœuvre to compel attendance upon mass, and especially upon the few occasions of preaching. Every employé of the government is obliged to sign a promise of regular attendance at church, and every man who does not wish to embroil himself with the police, have his house searched, and be arrested upon suspicions secretly lodged against him, must make some show of fidelity to the established religion. The terror of the priesthood hangs over the families of the city like some portentious cloud issuing from the crater of a muttering volcano. I have been astonished to discover the extent of the confessed duplicity of the more respectable families, in their observance of the services and fetes of the Church. How often have I heard them say, with the characteristic Italian shrug and sigh,

"We are obliged to go, you know." That there is a good deal of secret Protestant conviction in Rome I do not doubt; but I have learned not to trust much to mere complaints of spiritual despotism in evidence of this. The prevailing prejudice against Protestantism is exceedingly strong with those who are greatly offended at the despotism of the priests. The proof that I have been able to obtain of any serious conviction among professed Romanists here, that there is a purer form of Christianity in the Protestant communion, has been obtained slowly, and under great restrictions of inquiry. The best public demonstration of the existence and decided progress of such conviction is the violent denunciations of it by the clergy.

I have taken some pains in my goings about here, to discover how the monks live, what they do, what they are, and what spirit they are of. I had considerable respect once for monastic life, as I conceived it to be in reality. My investigations, however, have satisfied me that the monasteries about Rome are the strongholds of the most disgusting bigotry and animalism. There is zeal for all kinds of stupid impositions upon common sense; but a horror of plain simple truth. The very little reading done in these establishments is confined to the Lives of the Saints. The Bible is about as much used as the Koran is among us. There is a vast deal of assumption of sanctity, such as holy whispering about "*Where do you come from?*" "*Is there any news from France?*" a most reverend manner of taking snuff, and a godly panting over a dish of soup; but a burning malignity toward simple Bible piety, that rejects the merits of human works. They abound in little tricks of humility, such as eating their meals upon the floor, lying flat upon their faces in the passage way, and letting the brethren walk over them. As long as they think one a mere idle rover, utterly indifferent to religion, they allow him to board with them for 30 cents a day; but the moment they suspect him to be seriously a Protestant, they cannot endure his presence; he is a child of the devil to them, and he must be off immediately. I have certainly found among these ignorant fanatics instances of naturally kind dispositions; but I have seen a great deal of low cunning, prevailing insensibility to the disgrace of lying, and blind hatred of every thing not sanctioned by the Church of Rome. My charitable hopes in regard to this class of men have all been disappointed upon closer acquaintance with their life. The curse upon poor Italy in these monasteries is immense. Yet the influence of the common priests is worse, because more powerful, and more artfully exerted to extinguish the light of mind and trample out the sparks of evangelical piety.

I find the country towns completely under the dominion of the priests, and the people imbruted far beyond my anticipations. Sure I am that travellers who simply visit Florence, Rome and Naples, though they may see something on the routes between these cities, know very little of the deep degradation of this land. I thought, at one time, of taking with me some religious books and papers for distribution; but fortunately I listened to better counsel. It

would have been very difficult, in the first place, to have found a reader for them not thoroughly under the training of the priests, and impossible to have escaped a prison upon the discovery of them by the *sbirri*, who searched me, and treated me with great spite, according to the instructions given them by the Government, whose aim it is to prevent entirely the journeying of strangers through the provinces. A recent tour into the country has satisfied me of the folly of attempting any Protestant propaganda there at present. Rome must first be revolutionized, and I think, too, by some power mightier than man. I cannot discover that the late revolution accomplished anything for religious liberty in the provinces. The republican assembly voted down, by an immense majority, a proposition for freedom of worship; and I doubt if, out of Rome, there is any desire for it. The difficulty is, there is nothing to be found in the country but fanaticism or infidelity. Without the Bible, without instructive books and papers, and only about one person in fifty able to read, how should there be any desire for evangelical truth and freedom.

You may think my picture of this part of Italy too dark, but I judge from what I have seen myself, and I think my letter exceedingly mild. Could you pass a month here at Rome, where every family is mourning for some member in prison or exile, and witness the terrors of Popery, backed up by French tyranny, and see how the priests lord it over the land, your heart would bleed for the poor Italians, and you would find all language too feeble to express your detestation of the baptized Paganism which here crushes men's souls to the earth.

P. S.—What can we do to prevent the extension of this false religion in America? This inquiry weighs like lead upon my heart. The preaching of the Gospel is the great means, but I think faithful representations of what Popery is, out here, should not be neglected, and therefore I write you thus plainly. Ever yours, C. S.

Movements of Rome.

In our last number we spoke of the wonderful revival, in some portions of the Roman Catholic Church, of that *lying spirit* which is characteristic of Rome, in the sudden increase of delusion under the form of *false miracles*, and gave some account of that of the portrait of the Virgin Mary at Rimini, in Italy. We have now to record that a species of *mania* for this sort of absurdity in religious worship, if we may degrade the word worship by such an abuse of it, is beginning to rage in that country. No less than three other places can boast of possessing miraculous portraits of the Virgin! A sort of holy, or rather we fear, very unholy war is springing up between these rival places. The contest will be to establish the claims of the best authenticated and most wonderful miracle! The priests understand this game. They will pursue it as

long as they make anything for themselves out of it. That is the most important miracle-working painting, or statue, which can bring the most money to their coffers. Well, the more of all this the better. We shall not be sorry to see Rome plunge back into all the absurd and base errors and practices which she displayed in the MIDDLE AGES. It will only open the eyes of her down-trodden people the sooner and the more effectually.

From France we learn that Rome is making a desperate effort—an effort with which that country has seen nothing comparable for a long period—to reconquer what she has lost. Every resource is to be employed, and every species of instrumentality to be laid under contribution, to secure a revival of Romanism in that country. The schools are to be taken possession of, the colleges are to be invaded, the Press is to be worked with vigor, the army even is to be made a missionary field, (rather a hard one for Rome,) as well as the navy. Vain attempt! Success, if success be reached, must be but momentary. The French will never submit, as a nation to the Jesuits. They have had enough of these *holy Fathers.*

But the most remarkable movements of Rome are developing themselves in the kingdom of Sardinia. In that country, which we verily thought to be the most priest-ridden and hopeless of all the parts of Italy, there has commenced a most important struggle between the civil government and Papal Hierarchy. The kingdom of Sardinia, we may remark in passing, is the only country in Italy which retains a Constitutional Government, the glorious fruit of the Revolution of 1848. The ministers of the king, and the two Chambers, or the Legislative Body, have thrown down the gauntlet effectually to Rome. It remains to be seen which party in this war is likely to triumph. We are sanguine enough to believe that the government will be firm, and come out victorious. Let us state the nature and prospects of this contest.

Early in the present year a bill was introduced into the Sardinian Legislature to abolish the ecclesiastical courts in civil affairs; to abrogate the immunities of the clergy, (Roman Catholic;) to do away with the right of asylum in churches and monasteries; and to diminish and regulate, for the future, the number of church festivals, on the ground of their interfering with the ordinary business of life. This law, from being adopted by Count Siccardi, the minister of the king, whose department it concerned, has been called the *Siccardi Law,* and is destined to serve as the entering wedge which will one day sever the Roman Catholic Church in Sardinia from the State. The Archbishop of Turin made great opposition to this law, and issued a circular letter to his clergy, virtually recommending disobedience to its requirements. This act of his Grace gave great offence to the government, and his Eminence was tried for the offence, condemned, and imprisoned in his palace for a month. All the bishops, priests, and monks of the kingdom sympathized with the

Archbishop. So that the government came at once into a violent conflict with the entire Hierarchy of Rome within the limits of the Kingdom. This was a dreadful state of things. The Pope was appealed to by the Archbishop; but neither the persuasions nor the threatenings of His Holiness were successful, for the Legislature and the Ministry of Sardinia were immoveable.

To this cause of collision another has been recently added. One of the ministers of the King of Sardinia, by name Santa Rosa, lately died. As he had been a warm and avowed republican when at Rome, during the late revolution in that city, the Archbishop of Turin forbade the priest of his parish, and all other ecclesiastics, to administer the last rites of the Roman Catholic Church to the dying man, although he professed to be a faithful son of that Church. This produced great exasperation. Nor did matters go better at the funeral, where whatever of priestly service was performed, had to be extorted, as it were, by force; soldiers, in fact, having to take upon themselves the task of doing what appertained to the servants of the Church, in the way of lighting the lamps, etc. etc. It was altogether a shocking illustration of priestly arrogance and vindictiveness—one which was not lost upon the people.

In the meanwhile, the Pope and Cardinals have been somewhat at a loss to know what to do. At the last dates, it would seem that they had well nigh come to the conclusion to resort to what was so terrible a punishment in the middle ages to entire nations—namely: the putting the kingdom under an act of excommunication! But if His Holiness has a particle of good sense left in his head, he will certainly draw back from such a step.

It is also said that treasonable designs have been entertained by the Archbishop of Turin, now imprisoned for the second time, and the Court of Rome, the object of which was to invite Austria to interfere and overturn the Government of Sardinia! This will never do, however, for France and England would have a word to say to that. It is clear that the relations between the Pope and the Government of Sardinia have gotten into an awful state. In the meanwhile, the interests of the Roman Catholic Church are suffering, to a most alarming degree, in the kingdom of Sardinia, and especially at Turin and the other chief cities. The more intelligent classes of the people are fast losing their attachment to Romanism. What a field is opening in that kingdom for the spread of the Truth! How wonderful this is! And how is it to be accounted for that the very portion of Italy where the Bishops of Rome had for ages such influence that they could excite the Dukes of Savoy, the ancestors of the present King of Sardinia, to make thirty-four distinct and dreadful wars upon the poor Waldenses, in their mountain valleys, and shed torrents of innocent blood, should be the first in our day to throw off the yoke of Rome's cruel domination? Is it not because of the prayers and the sufferings of that Heaven-preserved people, that all this is occurring? And what a glorious triumph of the blessed Gospel may we not expect to see in that part of Italy? And who can tell its ultimate influence upon the rest of Italy, and upon the Papal world?

Miscellaneous.

Plain Promises of the Gospel.—When the venerable Dr. Watts was very feeble and near his end, he said to his attendant: "I remember an aged minister used to say that the most learned and knowing Christians, when they come to die, have only the same plain promises of the Gospel for their support as the common and unlearned; and so I find it. They are the plain promises of the Gospel which are my support; and I bless God they are plain promises, which do not require much labor or pains to understand them."

Jenny Lind.—The arrival of this distinguished Swedish singer has created a great sensation, not only in this city, but throughout the country; nor do we greatly wonder at the fact. In addition to the possession of a voice which is naturally exquisite, and which has by long years of careful practice been thoroughly trained, she has a most engaging manner, which interests and pleases all who become acquainted with her, or that have even seen her on the platform. In stature she is perhaps a little taller than the ordinary height of American ladies; her complexion is fair, her eyes blue, and her hair blond—in a word, she is truly Scandinavian in her person and appearance. Though not what would be called beautiful, there is a charm in her simple, unaffected, affectionate manners, which delights all who approach her. The first female singer of this age, without controversy, she is withal a sincere Protestant, a member of the Lutheran Church, and takes a heartfelt interest in every thing which concerns religion. Of the benevolence of her heart she gave a splendid proof at her first concert in this city, the avails of which, stated to be $10,000, she gave to various charities, and it is her intention to devote the net proceeds of her professional visit to this country, to the promotion of the education of poor children and youth in her beloved Sweden. This is truly noble. She ought not therefore to be expected to give to many objects in this land, where, indeed, we have ample means within ourselves to do all that needs to be done, without importuning a noble-hearted foreigner who comes among us, to gratify us with the sweet charms of her voice. Those who choose to hear her will receive the worth of their money and far more.

We make these remarks because we are mortified to learn that she is troubled every day by letters from all parts in great numbers, asking for her aid in behalf of all sorts of enterprizes. This is not worthy of us as Americans, and we sincerely hope that this annoyance will cease. We do not suppose that there ever lived a lady in similar circumstances that has been equally generous. Having made what she considers an ample provision for her poor, but honored parents, as well as for herself, she has bestowed large sums upon charitable objects in every country which she has visited. And although she does not wish

to reserve all that she may make in this country for the favorite and noble object, which she has so much at heart, yet she ought not to be importuned, (as she is at present,) but allowed to do what she may think proper to attempt. We trust that she will share much in the sympathy and prayers of our Christian people during her sojourn among us.

Der Freie Deutsche Katholik.—The Board have decided that our German paper, *Der Freie Deutsche Katholik*, (The Free German Catholic,) shall be published once a month, instead of twice. The price will be *fifty Cents* per annum instead of *one Dollar*. This change goes into effect with the commencement of the new volume, the first number of which is now in press. We hope that this change will exert a beneficial influence upon the circulation of this excellent paper. The contents of the forthcoming number are various, appropriate, and edifying.

Rev. Mr. Pilatte's Appeal.—We hope that the appeal in behalf of France, from this excellent brother, which we have given in another part of this number, will call forth a generous response. We shall be happy to receive at our office, (150 Nassau-street, New-York,) or through our District Secretaries, Rev. Dr. Dickinson, No. 10 State-street, Boston; and the Rev. Dr. Fairchild, No. 22 South Fourth-street, Philadelphia, any donations which may be made to this good work, and hand them over to Mr. Pilatte.

Notices of Books.

The Prelude, Wordsworth's posthumous poem, is re-published in elegant style by D. Appleton & Co. We have not read the "Excursion" of that great poet, to which this work was designed to serve as an introduction; but if it be in any degree equal to the "Prelude," we do not wonder at the exalted place it occupies in the estimation of his admirers. This work is a species of auto-biography; tracing the "growth of the poet's mind" in the earlier portion of its history.

George Castriot, King of Albania, is an historical work by Dr. Moore, from the same publishers. It is written with remarkable beauty of style; and from the nature of the subject will be read with deep attention. The period of Grecian history of which it treats, is but little known; but furnishes sufficient material for a work of permanent value and interest.

Graham's Magazine, for September, exhibits much improvement in its literary and artistic execution; of this periodical, which is and deserves to be one of the most popular of its class we have often spoken.

Pictorial Field Book of the Revolution.—Of all the illustrated publications of the day this is certainly the most pleasing in design and complete in its execution. The fifth and sixth numbers, just issued, rival in interest the earlier portions. Published by Harper & Brs.

Harper's Magazine, for September, contains besides the able résumé of literary and political intelligence, and the usual variety of sparkling trifles, a number of valuable sketches, of Miss Porter, Neander, Lédru Rollin, and others. The general tone of this publication is certainly unexceptionable; it is conducted with marked talent and good taste.

The Life and Correspondence of Robert Southey, is one of those invaluable legacies which the present generation is receiving from the "race of giants" just passing away. The free conversational manner of Southey's letters, and the regularity of their succession, gives to the collection the value and interest of an auto-biography. This work is to be completed in six parts, of which four have appeared.

Memoirs of Dr. Chalmers.—Another publication of great interest, the first volume of which has just been re-published by Harper and Brothers. The history of such a mind, in its growth and development, is not less precious to the scholar than to the Christian. No one can read it without a deep conviction of the fervent, unaffected piety, which was the brightest distinction of this great man.

Gibbon's Decline and Fall.—The fourth volume of this wonderfully cheap edition reaches to the forty-eighth chapter. Gibbon's Rome for $2 40!

Lady Powerscourt's Letters, edited by the Bishop of Cashel, have been published by Mr. Carter. They breathe a rare spirit of devotion and charity. Like Dr. Hamilton's Life of Lady Colquhoun, this book recommends itself most strongly to the careful study of Christian women.

North British Review.—The August Number of this best of English Reviews is one of surpassing interest, containing several articles of great value. The first one, on the "Scottish Universities" is itself worth the cost of the number, twice told. Those on "Wordsworth," Tennyson's new poem, ("In Memoriam,") "Pendennis," "Tubular Bridges," "Webster's Trial," are all excellent.

The Illustrated Domestic Bible, edited by the Rev. Ingram Cobbin. Mr. Hueston has just issued the sixth number, or *livraison*, of this excellent work, of which we have already spoken. This will be one of the handsomest Family Bibles which the American Press has ever produced. It is admirably printed. It is to make 24 parts, at 25 Cents each; cheap enough.

The Light of the Week, published by Edward H. Fletcher, 141 Nassau-st. N.-York. This excellent little volume, written by John Younger, a shoemaker in England, received the Second Prize, £15, awarded for Essays on "The Temporal Advantages of the Sabbath to the Laboring Classes, and the consequent importance of preserving its rest from the encroachments of unnecessary labor." This Essay, with two others, obtained the three prizes offered by a gentleman in Great Britain, in the autumn of 1847, for essays on this momentous subject, to be written by men of the working Classes. In less than three months 1045 such Essays were received. Through the munificence of Prince Albert ten additional essays received each a prize of £5, and the British public have made the same award to seventy more. The circulation of such essays will do much good, coming as they do from those whom the Sabbath was emphatically designed to bless.

The Gallery of Illustrious Americans.—We have received the ninth number of this magnificent work. It contains the Portrait and Life of General Scott. The Engraving and the Memoir are worthy of the Hero of many battles, the greatest of American Generals.

View of Public Affairs.

Since the publication of our last number, Congress has made great progress in its appropriate work. After nine months of anxious, excited, and

sometimes very menacing discussion of the questions, growing out of the admission of California as a State, and the disposal of the Territories of Utah and New Mexico, (including the boundary line which is to define the Western limits of Texas,) both Houses have acted on all the subjects under debate. With the exception of the boundary line which is to separate Texas and New Mexico, the terms on which all these questions relating to the territory obtained from Mexico by the last war, have been decided, coincide almost entirely with the measures proposed in what was called the "Omnibus" or "Compromise Bill" of the Senate's "Committee of Thirteen." The law respecting the arrest of fugitive slaves, which has passed both houses, is much more stringent, and probably much less practicable, than that proposed by the "Committee of Thirteen." The bill in relation to the slave-trade in the District of Columbia is, we believe, after all the attempts to modify it, identical, or very nearly so, with that of the Senate's Committee.

That the mode in which these questions have been adjusted will give satisfaction to all, both north and south of Dixon's Line, is not to be expected. It is probable, nevertheless, that all things considered, the adjustment is as fortunate a one as men of any party, north or south, had any good reason to expect. How could men of what are called extreme opinions, on either side expect, when they regarded carefully the circumstances, to see their views and their wishes alone triumphant?

We cannot but hope that the storm which seemed to be gathering in our horizon, and which for a time wore so dark and so threatening an aspect, will now rapidly and for ever pass away; and that the sun of our prosperity will shine forth with renewed effulgence. Many prayers have been addressed to the throne of GOD's grace and mercy, during the months of this long agitation and agony, by thousands and tens of thousands of His dear children. Are we not to believe that He has heard and answered those prayers? And shall we not give Him thanks? And if all has not been gained that any one had wished, must he remain ungrateful for what has been done? Let us hope that better days are coming; and let us enter upon the work of spreading the Gospel—the only effectual *panacea* for the political as well as social diseases and ills of our Republic—in all parts of our land, north and south, east and west, among all classes of our people, native and foreign, bond and free.

President Fillmore has experienced no little difficulty in finding men to fill all the great departments of the executive government. He has at length succeeded, the Hon. Mr. Stuart, of Virginia, having accepted the Secretaryship of the Interior, to which Mr. McKennan's health proved unequal. The Cabinet as it now stands, is one of great strength, and very generally commands the confidence of the Country, and the respect of the World.

We feel it to be our duty to revert to the fact that health has so *generally*, we might almost say *universally*—prevailed throughout our country

during the present season. We have not heard that the Yellow Fever, which has so often been the scourge of some of our southern cities, has visited any part of our coast this year. For these great blessings let our thanksgivings ascend daily to our Heavenly Father, the Author of all our mercies.

In the Old World tranquillity almost everywhere prevails. There is hope that the war between the Danes and Holsteiners will before long be terminated. At all events, it would seem that the Great Powers have come to such an understanding on the subject, that if that deplorable war must continue, it will involve none but the parties now engaged in it. In this respect, the danger that a general conflict might grow out of this unhappy state of things, has passed away. Let God be praised.

The President of France has been making tours in the east and the west of the Republic; evidently for the purpose of gaining popularity, and taking steps to prolong his power. It appears, however, that he has learned enough during these rapid tours, to satisfy him that it would not be wise in him to seek to become Emperor of the French. An humbler and safer course (in our opinion) must be pursued. He now desires to have the Constitution altered, so as to allow of his immediate reëlection at the close of his present term, which will expire May 1st, 1852. Should he succeed in this, the world may see him elected President for ten years—possibly for life. We have doubts of his success; but, as the French themselves proverbially say, so we say: *Nous verrons.** In the meanwhile the government of France is administered with great vigor and rigor. It makes greater opposition to the progress of the Gospel than did the government of Louis Philippe. This will cause its overthrow, and that before long.

The last news from Italy shows that things are far from being well settled at Rome. The civil and ecclesiastical tyranny which prevails in the City on the Seven Hills is terrible, and such as none but Italians have the elasticity to bear. Nor can this last. We have alluded elsewhere in this number to the difficulty between the Holy See and the government of Sardinia, and the firmness and liberality of the latter. This is a remarkably encouraging fact. Not all the thunders of the Vatican have been able to move that independent government, which was once, we may remark in passing so completely and even recently under the domination of the Jesuits.

We record with gratitude that with the exception of the partial, and we fear quite extensive destruction of the potato crop, there promises to be an abundance of all that constitutes the food of the two hundred and fifty millions of people in Europe. At all events, with what we can spare, there is not likely to be a want in any country in it of the necessaries of life. May the day soon come when there will be everywhere a supply, equally abundant, of the "bread of life."

* We shall see.

Receipts

On behalf of the American and Foreign Christian Union, for the month ending 10th September, 1850.

MAINE.

Portland, Wm. Ornard, . . . $10 00
Bangor, Col'n in 1st Parish Chh. $40; Thos. A. White, to make himself L. M. $30; 2d Parish, $17, ... 87 00

NEW HAMPSHIRE.

Lime, Rev. E. Tenney's Chh. . . 18 00
Keene, 1st. Cong. Chh. (of which $10 from Dr. Daniel Adams,) in part to constitute Rev. Darwin Adams, of Dunstable, L. M. 29 00
Rindge, Estate of Dea. Eben'r Brown, in part, ... 100 00
Amherst, Benevolent Association, . . 21 00
Nashua, Pearl-st. Cong. Chh. . . . 25 00
New Boston, in part to make Miss Augusta Lawrence L. M. 4 00
Portsmouth, Col'n in Cong. Chh. $29; Miss Rogers, $8; Mrs. Clark, $1, . . 38 00

VERMONT.

St. Albans, Mrs. C. Palmer, . . . 1 00
St. Johnsbury, Rev. Mr. Bond's Chh. Jos. P. Fairbanks, to constitute himself L. M. . 30 00
Rev. Wm. B. Bond, L. M. . . . 45 50
Vergennes, Collection in Cong. Chh. . 32 14
Middlebury, Collection in Cong. Chh. . 35 00
Benson, Collection in Cong. Chh $24 00; $4 of which to complete Betsy Kent L. M.; $20 to constitute Dea. Jas. Noble L. M. in part 24 00
Pittsfield, Cong. Chh. by Rev. Dr. Walker, 12 00
East Rutland, Cong. Chh. and Soc'y, . 23 05
West Poultney, M. E. Chh. and Soc'y, in part, to constitute Rev. H. S. Smith L. M. 11 94
East Bennington, ... 16 00
Middlebury, Cong. Chh. . . . 12 75

MASSACHUSETTS.

Northborough, Mrs. L. Fay, . . 2 00
Hopkinton, 1st Cong. Chh. for France, 26 00
South Boston, Phillips Chh. to constitute Dea. Jos. Vinton and Warren Partridge L. M's, ... 60 62
Easton, Rev. L. Sheldon's Chh. . . . 8 33
Hadley, Russell Chh. and Soc'y, to constitute Mrs. Mary Ann Woodbridge L. M. . 36 00
South Hadley, 1st Cong. Chh. . . . 30 00
Holliston, Rev. F. T. Tucker's Chh. . 53 00
Sherburne, ... 18 41
Ashland, Miss'y Association, to constitute Rev. Wm. M. Thayer L. M. . . . 42 00
Williamstown, Cong. Ch. and Soc'y, from a friend, to constitute Mr. E. V. B. Concklin L. M. 30 00
Ditto, Individuals, ... 28 00
Amherst, College Faculty and Students, 6 75
Ditto, Ladies of, to make their pastor, Rev. Aaron M. Colton, L. M. . . 30 00
Groton, A. G. F & C. 3 00
Amherst, Col'n in Rev. Mr. Colton's Chh. $28 00; Mr. Luke Sweetzer, to complete his Life Membership, $15, . . . 43 00
Pittsfield, 1st Cong. Chh. $39 77; Ladies, to make Dr. Todd L. M. $30; Josiah Pomeroy, deceased, $5, ... 94 77
Lenox, Col'n in Cong. Chh. . . . 15 95

CONNECTICUT.

Middlebury, Anuual Col'n Cong. Chh. . 23 10
Colchester, Cong. Chh. . . . 24 18
Ditto, Mrs. Joshua Clark, . . 1 00
Ditto, Mr. Philo Gillette, . . . 5 00
Ditto, Mr. Henry Burr, (for circulating the Scriptures in Chili,) . 80 00
Colchester Sewing Soc'y in Cong. Chh. 20 00
Berlin, Ruth H. Norton, (one-half for Italy, one-half home,) 10 00
Suffield in addition, ... 13 38
Manchester Centre, A. J. Hinchley, . 1 50
Fair Haven. Cong. Chh. and Soc'y, . 56 00
Plymouth Hollow, Cong. Chh. by A. B. Hall, 22 00
East Haven, Chas Woodworth, . . 10 00
New Preston, Col'n in Cong. Chh. $18; A Lady, to make the Pastor, Rev. Hollis Read, L. M. $30, ... 48 00
New Milford, Col'n in Cong. Chh. . 29 25

NEW-YORK.

New-York City, from an Inmate of the "Old Ladies' Asylum," for the Waldenses, . 1 00
Ditto, I. Howard & Son . 125 00
Ditto, French Chh. per Rev. Mr. Astie, ... 100 00
Adams Centre, from "A Pious Sister," . 1 00
Saratoga, Col'n in Presb. Chh. . . 78 62
Ditto. M. E. Chh. 4 50
Glens Falls, 1st. Presb. Chh. . . . 8 75
Ditto, Friends, ... 1 00
Fredonia, Presb. Chh. 17 92
Dunkirk. P. Chh. in part, . . . 15 49
Youngstown, P. Chh. a balance, . . 1 00
Alabama, B. Chh. in part, . . . 3 00
Oakfield, P. Chh. in full of L. M. of Rev. B. Fancher, ... 10 61
Vienna, P. Chh. Rev. Mr. Stocton, . 13 00
Ditto P. Chh. Rev. Mr. Hawley, . . 16 45
Hopewell, Mrs. Hannah Pratt, L. M. in full, 10 00
Gorham, P. Chh. 10 00
Rushville, P. Chh. in part, . . . 14 08
Prattsburg, P. Chh. addition, . . . 19 25
Northville, Rev. N. D. Graves, L. M. in full, 6 00
E. Bloomfield, Benjamin Gauss, L. M. . 30 00
Rochester, Judge Gardner, $25; A Champion $100, ... 125 00
Utica, 1st Presb. Chh. additional, . . 10 00
New-York City, A. D. G. . . . 4 00
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